15

Discipline and Instruction

CONTAINING

SOME OF THE PRINCIPLES

ON

WHICH A SCHOOLMASTER SHOULD ACT IN GOVERNING AND TEACHING.

BY

J. TOWNSHEND FOWLER, F.S.A.,

Fellow of the University of Madras;
Inspector of Normal Schools and the Third Division of the Madras Presidency;
Formerly Principal of the Government Normal School, Madras.

"ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY."

AUTHOR'S EDITION.

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Original Preface.

The following notes, of lectures originally delivered to Normal Students, are meant chiefly as hints to lead teachers to think on their work. Before they can be understood they must be studied; for, being brief, they are imperfectly adapted for private reading, the object in view in drawing them up having been to provide a basis for instruction amplified at the time it was given.

Method is a subject of which no man can acquire a knowledge except from his own experience. The record of that of another, with his deductions therefrom, cannot give any reader of it practical ability,* though careful study of such a record may keep him from falling into many errors.

A teacher who studies the following pages, after a time, will probably see, by the light of his own experience, a meaning in, and a reason for, the various directions.

* "Nobody is made anything by hearing of rules, or laying them up in his memory; practice must settle the habit of doing, without reflecting on the rule."—Locke.

Contents.

Generally, and with respect to Discipline.

	Page.
Principles and examples both necessary to a knowledge of the subject	1
A Man's own experience an insufficient guide	2
The "commencement" that a teacher makes has a permanent influence	3
Co-operation of pupils necessary to success	3
A Master must be *true;* as well as generous and devoted to his work	3
Boys not averse to order	4
A Master must act simply and naturally	4
The tone of the Master's voice to be one of authority, expressing both kindness and firmness	5
Ability to govern indispensable	5
This ability can be acquired	5
For its acquisition confidence and self-reliance necessary	6
A Master's whole exertion and thought must be devoted to his work	7
Teaching must be a life-work	8
Devotion secures to a Master great power	8
Life, love and earnestness essential	9
A Master must like boys	9
Arnold the Schoolmaster's model	9
To acquire firmness :—	
First—A Master should consider well before giving an order, then insist on its observance	10
Second—Give no orders which he does not intend to have obeyed	10
Third—Never forget his own order	10
A pupil's sense of justice should not be outraged	11
Obedience must be *prompt and cheerful*	11
An order must be obeyed without question	12
Uniformity of treatment essential to good Discipline	14
In managing a school small points of great importance	14
Little things no longer little when neglected	14
Collision between Master and pupils to be avoided	15
Mastery must be with the master	15

Page.

Of Punishment.

Firmness, making punishment certain, tends to do away with the necessity for it........ 16
Corporal punishment may be resorted to........ 16
Punishment not to be relied on as the source of influence... 16
The springs of action to be acted on........ 16
Corporal punishment the *last* resource........ 17
Arnold, Coleridge and Dr. Johnson on punishment........ 17
Punishment to be retributive and preventive........ 18
Moral improvement to be kept in view........ 19
Loss of position in class........ 20
Exclusion from lessons, and........ 20
Suspension from attendance........ 20
Effective punishments in a well-conducted school........ 20
Inattention to be checked, not by punishment, but by efficient teaching........ 20
Expulsion to be resorted to only in the case of unconquerable obstinacy........ 21
Punishment the resource of inefficiency........ 21
The amount of punishment necessary in a school varies inversely as the ability of the master........ 21
Impositions to be set with judgment........ 22
Should consist of work disagreeable, and unconnected with lessons........ 22
Necessity makes the impossible possible........ 22
Judiciously administered *rebuke* a powerful resource........ 23
Corporal punishment the only proper remedy in certain cases........ 24
Yet, the teaching-power of a master must be the great source of his influence........ 24
Punishment to decrease as age increases........ 25
To be resorted to for serious offences only........ 25
To contain no personal element, but be entirely a result of the violation of law........ 25
To be certain and unavoidable........ 25
To be effectual........ 25
Not to be arbitary........ 25
To involve no after ill-feeling........ 25
A master must command respect........ 25
Love should govern the younger, as reason may influence the older........ 26
Whatever is common is disregarded........ 26
Impartiality essential........ 27

Rewards.

The master's approval the best reward........ 29
Rewards do not determine the character of the work done in a school........ 29
Yet they are pleasant reminders, and so worth retaining.... 30

Page.

Discipline.

Zealous teaching, the result of a man's interest in his work, indispensable to success in securing the co-operation of pupils.......... 30
Tact, decision, and *presence of mind* further requisites to this.......... 30
A kind manner, and a quiet determination also valuable.......... 30
A master should know something of the working of the mind.......... 31
This to be gained by observation in school.......... 31
The interest arising from these observations makes his school a place of pleasure.......... 31
The basis on which a master's influence should rest, are—
The ascendancy of his character.......... }
The authority of his office, and,.......... } 33
The natural feelings of his pupils.......... }
Knowledge, kindness, justice, and *firmness,* necessary to much personal influence.......... 33
Self-command essential to influence.......... 34
Indirect, being more powerful than direct influence, personal characteristics become very important.......... 34
Energy to be combined with gentleness.......... 34
If character is to be improved, boys must be governed through reason and their natural feelings.......... 35
The chief of these latter being,—
Curiosity and love of knowledge.......... }
The pleasure of working and being fully engaged.......... }
Satisfaction at overcoming difficulties.......... }
The pleasure felt in doing well.......... } 35
The desire to prepare for after years.......... }
Love of approbation.......... }
Desire of advancement.......... }
A master must be able to engage boys.......... 36
Doing well gives thoroughness.......... 37
Thorough discharge of duty, the best road to promotion.......... 37
Hindoos willing and assiduous pupils.......... 38

Instruction.

A teacher must,—
Be able to simplify a subject to the comprehension of children.......... }
Possess skill in placing it before them in this form— } 39
Have the power to fix the attention, and draw out the intelligence.......... }
Accurate and extensive knowledge necessary.......... 40
The bearing of examples to be shewn.......... 40

Page.

All teaching to be disciplinary........ 41
Depth first; breadth afterwards........ 42
Studies must bear on a master's daily work........ 43
Mere *system* worthless and mischievous........ 43
Multum non multa a schoolmaster's motto........ 45
The educational value of thorough knowledge........ 45
A man can become a good teacher only by long practice.... 45
By perseverance any one can become at least *a fair* teacher... 45
Insight essential to clear teaching........ 46
Questioning *always* to follow explanation........ 47
A lesson not given until it is received........ 47
Work the condition of success........ 48
Slight distinctions made more clear and impressive by being brought together and compared........ 48
The Vernacular languages valuable in giving accuracy to knowledge........ 48
The current use of two languages, side by side, a great gain for teaching purposes........ 49
Answers partly correct to be taken up and worked on........ 49
Shew *how* a thing is wrong........ 50
The degree of attention given by boys a sure indication of the amount of skill shewn by the teacher........ 50
The best test of a lesson is to consider how much of it the class retain........ 50
What is taught should be connected with what is already known........ 50
A master's duty is not so much to teach as to make his pupils learn........ 50
He should therefore do little for a boy but lead him to work for himself........ 50
Boys to be taught *how to learn*........ 51
A master must be quick and certain in seizing on right and wrong answers........ 52
One boy to answer at a time........ 52
Smartness in passing from one boy to another requisite...... 52
As an aid to this, signs are valuable........ 52
A lesson should flow on without break........ 53
A man's face should speak........ 53
The spirit of a good school........ 53
A question should be put before it is known who is to answer it........ 54
Questions should suit the capacity of the class........ 54
An explanation should be simpler than the thing explained. 55
Lecturing bad........ 55
A lesson should be carried on by questions........ 55
These should not be such as can be answered in the words of any book, and they should be varied........ 56
Answers to be complete in form........ 56

	Page.
Boys never to be allowed to shuffle out of an answer	56
If they are, injury, intellectual and moral, results	56
Knowledge questioned into boys is permanent	56
Questioning assists a teacher in sustaining attention	56
It encourages pupils to exertion	56
All questions are not teaching-questions	57
Lessons should be prepared	59
The essential points to be made prominent	59
To allow random guessing is a radical defect in a teacher, destroying the power both of attention and thought in the pupil	59
Exactness all-important,—	
In the teacher's instruction	60
In the pupils' answers	60
It teaches language better than formal instruction	61
Accuracy the first step in real education	61
Illustrations to be familiar	61
Then knowledge acquires a character of reality	61
The particular should precede *the general*	61
To be efficient, a master must *educate* and not merely teach.	62
Simple language essential to effective teaching	62
What is worth *saying* is worth *understanding*	63
Pupils should be made to feel a want before it is supplied.	63
Instruction to be vivid and graphic	63
A lesson should have a plan	64
A class must be kept well in hand	64
Activity of eye, with vigour and clearness in teaching command attention	64
In conducting a lesson, a teacher should,—	
Remember that teaching is for the whole class	65
Never leave a class or attempt to do anything else while in charge of it	65
Require most answers from the dullest boys	65
Speak distinctly, emphatically, and smartly, but neither loud nor hurriedly	65
Let all directions be clear and general—	65
Make great use of the black-board	65
Keep his own place and require boys to keep theirs, and avoid mannerism	65
In the lower classes directions must be given in the vernacular	67
In using the board judgment required	67
Futility of simultaneous answering	68
When attention is brought to the stretch, information is most impressive	70
Individual the only effective teaching	70
Regularity and Punctuality.	
Regularity and punctuality important	71

Page:

Irregularity interferes with a man's teaching.................. 71
Educationally, irregular boys derive little advantage from their instruction 71
Unpunctuality injures a whole school 71
The first lesson of the day the most important.................. 71
A school is the reflection of its Master........................ 72
To secure Regularity, a master should—
Cause children to take an interest in the work of the school
Impress people with a conviction of the value of his teaching 72
Keep a register of individual daily attendance, and ....
Send written notices of all cases of absence...................
Vigorous teaching and firm management produce interest. 72
The connection between book learning and experience ever to be kept in view.. 72
Good teaching strengthens the mind at the same time that it communicates knowledge 73
Sound intellectual culture in brotherhood with the best moral culture... 73
A false Schoolmaster a curse 74
Form of daily attendance register 74
The production of a register a forcible argument 75
The value of notices depends on their certainty 75
To secure punctuality, a Master should be punctual ....
Fix a time and consider all late who come after that.........
Let the first lesson be one important in itself and valued by the boys.. 75
Accept nothing but a written excuse.........................
Require every late boy to stand out of his class idle ....
English a good subject to begin the day with 76
Impositions *always* to be examined 77
Punishment cannot be dispensed with 77
Rigid firmness in enforcing rules necessary..................... 77
Form by which to criticize a lesson 78

SCHOOL MANAGEMENT.

Discipline and Instruction.

"They who aspire to form the character of others, should first prove their capacity for the task by having formed their own."

"Those who have particular callings ought to understand them; and it is no unreasonable proposal, nor impossible to be compassed, that they should think and reason right about their daily employment."—LOCKE. *Conduct of the Understanding.*

THE main object of these remarks is to bring forward such principles of governing and teaching as are of general application and lie at the root of individual methods, rather than to give to each point of school discipline, and each subject of instruction, that detailed consideration which would be necessary if the book were meant to be a *full* practical guide.

There is an advantage in taking some such general view as I here propose, before minutely describing each branch of the subject in succession; the truth being that *method*, though almost unbounded if pursued through all its ramifications, when it would literally include everything, has its principles contained within a small compass. A clear understanding of these principles, associated with careful thought, will enable a man to work out his method of treating a particular case for himself. Indeed no man who has not the power to do this can ever become a good schoolmaster. However much such an one may read, or however full the directions given to him may be, cases will constantly arise, where a fixed direction is inapplicable, and likely to mislead him if he endeavour to put it in force. The author of *Guesses at Truth* well says:—"Rules, though useful mementoes to such as understand principles, have no light in themselves, and are mostly so framed as to fail us at the very moment of need. Clear enough when all is clear, they grow dim and go out when it is dark."

Hence every teacher should first thoroughly master the principles of his science, in order that he may be in a position intelligently to apply directions according to the spirit rather than the letter of them.

But at the same time that I assign to principles the first place, I reserve an important one for practical directions, and the detail of particular cases; considering examples as indispensable to this

subject as to Arithmetic or Algebra. When they are clearly presented by the teacher, and well considered by the student, examples are calculated to give the latter practical ability, and an insight into the method of applying those principles of which he already possesses a theoretical knowledge; whilst this theoretical knowledge only, will give him but little power. Unless, indeed, examples are so presented and treated as to lead the learner on to apply the principles which they illustrate, in a similar way, to other and different cases, they fail in their most important object.

In the second book of his *Advancement of Learning*, Bacon asserts the uselessness of theory alone when he says:—"Remote and superficial generalities do but offer knowledge to scorn of practical men;* and are no more aiding to practice than an Ortelius's universal map is to direct the way between London and York." But he has previously in the first book, condemned as strongly the mere empiric; saying, "I doubt not but learned men with mean experience would far excel men of long experience without learning, and outshoot them in their own bow."—And—"It is accounted an error to commit a natural body to empiric physicians, which commonly have a few pleasing receipts whereupon they are confident and adventurous. It is a like error to rely upon advocates or lawyers which are only men of practice, and not grounded in their books, who are many times easily surprised when matter falleth out besides† their experience, to the prejudice of the causes they handle......**The experience of one man's life cannot furnish examples and precedents for the events of one man's life.**"

As these remarks are addressed directly to those who are not yet engaged in teaching, it will be desirable to consider how a master should proceed at the very beginning of his work; as well as what is the best course for him to follow afterwards. This plan will admit of the subject being fully treated, whilst it will not render necessary the introduction of any remarks which are not applicable to those already acting as masters, as such persons are occasionally moved from one school to another; and each of these changes gives a fresh start and affords a master the opportunity of acting on the experience he has gained, and of putting in practice the principles he may have become acquainted with.

* That is;—Give some ground for their looking on all knowledge with contempt. Bacon means here, by "*practical men*," men of practice only; mere empirics. Another writer, however, shows finely that such men have little claim to the title;—that really practical men form a class of whom Bacon himself is the 'brightest' example.—In *Essays written in the Intervals of Business*, Mr. Helps says, "For how is the world ever made better? Not by mean little schemes which some men fondly call practical, not by setting one evil thing to counteract another, but by the introduction of those principles of action which are looked upon at first as theories, but which are at last acknowledged and acted upon as common truths. The men who first introduce these principles are practical men, though the practices which such principles create may not come into being in the lifetime of their founders."

† Different from—Not included in.

It is hardly too much to say that the time of a master's assuming charge of a school or a class is, as far as professional success is concerned, the most critical in his life. To one just entering on his career as a master it certainly is so. His success or failure for years will be determined by that of his first year, and that again will be greatly dependent on his first week's proceedings; the character of which will be materially influenced by the impression made on his pupils at the first meeting. A first impression influences *men*, even those of the calmest judgment: *boys* are almost entirely guided by it. To produce a favourable impression, and to make a good start are, then, objects of immense importance. Whether the opinion first formed of a person is favourable or otherwise is often dependent on trifles, but we should make a great mistake in concluding that it was therefore in itself trifling; it being, on the contrary, of long-continued operation and influence, and, on this account, important, and worthy of most careful consideration. If boys take a dislike to a master, all his doings will be misconstrued; they will oppose him in every way, and render his work difficult and disagreeable to himself, as well as fruitless to them: for the hearty co-operation of pupils is necessary, as well to the comfort of a master as to the success of a school or a class. And this brings us to one of the leading principles on which a master should act, which is, that **He should endeavour to secure the co-operation of his pupils.**

Towards this, a good first impression goes a long way; it will therefore be well to say a word or two on the way in which a good impression is likely to be produced. To give specific directions on such a point is not easy. Success must depend mainly on the exercise of good sense, discretion, and judgment; and these cannot be shown by a man who does not possess them, nor will any amount of advice give them to him. It may, however, be laid down as a guiding principle that a master should appear in the light of, and that he *should be*, a kind and generous person,* who feels a warm interest in the welfare of those between whom and himself there is henceforth to be so intimate a connexion. At the same time, he must show them that he is a man of firmness and resolution, who will allow nothing wrong to pass. The difficulty is to combine the two qualities judiciously, and give to each its just share of weight and influence; not, on the one hand, allowing kindness to dwindle down into ease and

* When I say that a master should be generous, I mean that he should not be paltry, mean or little-minded;—that where some act is not entirely straightforward and such as he might wish, he should not give way to suspicion and put the worst construction on it. That, on the contrary, he should be liberal, with generosity enough to pass over little things, especially such as have any personal bearing. A man of narrow mind is apt to set down any little occurrence which is disagreeable to him, as an intentional slight, when, in reality, nothing of the sort was intended; and if boys once find out that a man has this weakness, they will take pleasure in annoying

carelessness, to the extinction of order; nor, on the other, suffering firmness to merge into harshness. Boys do not dislike order and regularity, nor do they object to the person who requires it. I never met with any, who did not, as a body, enjoy it and enter into it with alacrity; few, indeed, who were not anxious to assist actively in carrying it out when it was introduced pleasantly and judiciously. The harshness and ill-temper which sometimes accompany the introduction of it, create the dislike of *that*, as they would of anything else brought about by their means. And this is a point of great importance, since the usefulness of some good masters is impaired by a want of kindness; their best qualities becoming their worst enemies; the very energy and firmness, which are essential before any one can become a superior master, and what should be the bases of his success, involving failure, from not being properly guided and regulated.

To give one of the simplest and most effective directions for impressing boys favourably, I would say:—"**Act simply and naturally.**" This, at least, will give no room for ridicule, while it will generally command respect. That grand assumption of importance, which young and inexperienced persons sometimes indulge in, is supremely ludicrous, and as much so to boys as to any body. So far from impressing any one favourably, it raises a feeling so near akin to contempt, that it is long before the person who has exhibited the weakness will receive credit for the good there may really be in him. People will persist in thinking that there can be but little below such a surface.

Act naturally therefore. If a man can act naturally, and, in so acting, make it plain to everybody that he has some character, it is vastly in his favour. The following illustration puts forcibly the advantage of firmness and decision at the commencement:—

"Many years ago the mastership of a public school in New England became vacant. A person was appointed and introduced into his new office with some ceremony, an address from the chairman of the school committee, one from himself, and other formalities. The boys, who had long been accustomed to the loosest discipline, determined, as soon as the company and the committee should retire, to try the spirit of their new master. Accordingly, as the door was shut, they began to make a noise with their feet, in preparation for more decided measures. The new master, who had waited upon the company to

him. Others are afraid that they are not sufficiently looked up to, and that their power and authority are not fully recognized:—these constantly fall into the error of requiring some outward form of respect to be paid to them. This, again, defeats its own object. What is done on compulsion begets opposition; and an act which is enforced soon becomes formal, losing what of reality it may have had as long as it was voluntary. The late Duke of Wellington, who certainly knew how to govern, in writing to a person in authority, who found some difficulty in getting his position properly recognized, says:—"The less you claim the more you will have;"—and this is very true in the government of a school.

the door, turned towards them, and in a perfectly kind manner, but with **a tone of authority** *which every boy in the room felt and understood*, tapped slightly upon the floor and said "Order, boys." The effect was instantaneous. **Unaffected kindness and firmness not to be trifled with** were so clearly expressed, that every one felt that the reign of anarchy had ceased."

I recommend careful consideration of this description. The portion in prominent type directs attention to the key of success.

For the sake of convenience, I shall consider **Discipline** and **Instruction** to form the two main divisions of school-work; the former including the general management of the pupils, and the sort of influence exercised over them; the latter, the teaching. In practice, they are mutually dependent on each other, and in treating of them it is not possible to separate one from the other entirely.

Discipline.

In the master the first requisite to the maintenance of a good and wholesome discipline among his pupils is, **Ability to Govern.**

The possession of this power is so essentially characteristic of some men, and the want of it so decidedly evident in others, by whom it seems unattainable, that it may, at first sight, appear rather startling to name that, which so many men are deficient in, as the prime qualification for a schoolmaster. Granting that some men are naturally better fitted for command than others, it can yet hardly be allowed that most others, may not, to a certain extent at least, acquire the power. Some few may be so wanting in character as to be unable to do this; but, generally, we may learn to govern in the same way that we learn to do other difficult things,—by perseverance and determination. I do not say that a man who is deficient in some element of character which is necessary to governing will ever become an able manager; but, at any rate, no one must not sit down with the idea that he can do nothing towards remedying the defect. That is a sadly weak proceeding. An attempt must be made to acquire some power of ruling; for without it a schoolmaster is a mere cipher, and subject to such constant annoyance and irritation as make him one of the most miserable of men.

First, then, a teacher must disabuse his mind of the false and destructive impression that he is not able to learn how to govern. I have, myself, when telling a teacher that the order of his class was such as *I* would not permit, were it in my charge, had him answer,—"Yes,sir,the boys would not do so with you, but I cannot keep them in better order, they pay no attention to me." And why could he not keep them in order or command attention? Why,

mainly because he acted on the conviction that he could not. Would a teacher, in such a case, merely stop his lesson, and not allow another word to be said on it until order prevailed, he would not have to wait long, or to complain that he was disregarded. The quietest possible exhibition of a firm will that a thing shall be done, is, in ninety-nine cases out a hundred, not only quite enough to get it done, but enough also to cow any lurking spirit of insubordination, which may have previously existed. *Nothing*,—I say *nothing*,—is so fatal to any man's authority as his having no confidence in himself; for its first effect is to destroy the confidence of every one else in him.*

Isaac Taylor says well in his '*Home Education*'—"We may affirm that the government of minds is the easiest of all exercises, to whoever possesses the secret of influence, and is confident of success; but the most difficult and the most vexatious to those who attempt it on formal principles, such as may be laid down in rules fitted to occasions"......"The rule of management might be condensed into the three words discern, follow, and lead. That is to say, there is first the catching of the clue of thought in a child's mind; then the going on with the same train a little way; and, lastly, the giving it a new, though not opposite direction."

True indeed is that assertion that government is easy to whoever possesses the secret of influence and is confident of success. And equally true is it that doubt always makes success impossible by paralyzing endeavour. No man *will* or *can* try when he has no hope of succeeding. Let a man act as if certain of success, and it will generally be secured; for confidence in the result of one's work intensifies exertion, by placing the attainment of the object aimed at within his very grasp; thus investing it with a reality which to a less hopeful man it can never have.† Shakspeare gives this truth in a compact form, and with his usual force of language, when he makes Lady Macbeth say to her faltering husband—

"But screw your courage to the sticking-place,
And we'll not fail."

Nor is Virgil's old Latin phrase less to the point—"Possunt

* To guard against any misconception of the meaning here, it may be necessary to state that by confidence in one's self is meant something very different from that presumption and self-conceit which are so offensive, and which natives of this country are sometimes charged with—too often justly so. The characteristic I refer to is a quiet self-possession; with presence of mind;—ready for whatever may happen;—never fearful because never surprised;—not afraid to grapple with what opposes it because it knows its power. A very retiring man may possess this; while a forward and assuming one may not even know what it is.

† "While we hope, all labour is light. Hopefulness is contagious. The pupil catches ardour from our hope, and, thinking that he can accomplish all things, can. But despair deadens the energies. It is like the icy sarcar of Eastern fables. It blasts whatever it breathes upon. It passes over the valley, and the buds are nipped, and the leaves blackened, and nothing remains but scathed trunks." *The School and the Schoolmaster.* Harper and Brothers, New York. This is an excellent treatise on both the school and its master, and should be read by those who can procure it.

quia posse videntur," which may be rendered—*They can do a thing, because they think they can.**

But while I am thus assuming that a man is devoted to his calling; and insisting that he may become efficient if he will but throw himself, heart and soul, into his school; the unpleasant reflection forces itself on me that some one—some schoolmaster—who does not see the †dignity of work, especially when that work is education;—one who gets through his labour, (I will not say 'does his duty'), as so much task-work, and drudgery, and because he gets paid for it, but of which he is ashamed;—one who would not be seen to speak to, or to be spoken to by boys out of school, but who would blush at being accosted by his pupils for fear that people might say, "That is a schoolmaster;"—one who merits, and is usually looked upon with supreme contempt:—I say, I cannot but remember, with sorrow, that such may be found, and grieve as well for all who are placed within their influence, as for the injury which the cause of Education suffers at their hands.—I picture a person of this class saying, with a sneer,—"One would think you were placing before "a man some great object, the attainment of which was worthy of "being the ambition of his life. You speak as if all men were enthu-"siasts, when you suppose that they will give all this exertion, and "expend all this thought, on a few boys who are a bore in school and "a nuisance out of it. Do you think it likely?"

Without going so far as to assert that no one but an enthusiast‡ in the cause can become a good schoolmaster, I do say,

* "To what is not this little sentence applicable. In politics, in law, in every science or pursuit in the world, we succeed, because we *think* we shall succeed; and, therefore, exert our best efforts to do so. If Epictetus, in his epitome of all worldly philosophy,—"*Bear and Forbear*"—teaches the true rule for the government of man, Virgil teaches the surest path to his success. I do not know a nobler motto for a young man."

† I would here quote an eloquent passage, from Carlyle's *Past and Present*, on this point. He says:—"There is a perennial nobleness, and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works, in idleness alone is there perpetual despair.........

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it and will follow it! Labour is life; from the inmost heart of the Worker rises his God-given force, the sacred celestial life-essence, breathed into him by Almighty God; from his inmost heart awakens him to all nobleness, to all knowledge, 'self-knowledge,' and much else, so soon as Work fitly begins.

Properly speaking, all true Work is Religion: and whatsoever Religion is not Work may go and dwell among the......Antinomians, Spinning Dervishes or where it will; with me it shall have no harbour. Admirable was that of the old Monks—'*Laborare est Orare*'—Work is Worship.

All true Work is sacred; in all true Work, were it but true hand-labour, there is something of divineness. Labour, wide as the Earth, has its summit in Heaven."

‡ A German writer says "There is nothing more beautiful in the whole world than a teacher who devotes himself with youthful enthusiasm to his sacred task."

that without zeal and devotion it is impossible that any man can; and the difference between him who has these characteristics, and him who has enthusiasm, is one rather of degree than of kind. Lukewarmness and distaste are fatal to success in any undertaking. A man must love his work to make anything out of it. "The teacher should have a strong predilection for the office. He should engage in it, not from compulsion and as a last resort, but as the most desirable and honourable of employments." Assuming that a man has undertaken the duty in this spirit, and *that he has chosen teaching as his work in this world*, then I think, not only that he will consider the attainment of great power as a teacher, to be worthy the ambition of his life, but that it will be to him an object for which he will be content to sacrifice much ease, and perform much labour. Too many who act as schoolmasters do not look upon teaching as the work of their lives. *It must however* be so regarded before any man can do much good in it. All other men choose a certain calling and make everything give way to that. Let the schoolmaster do the same and he will meet with a proportionate amount of success. What is worth doing at all is worth doing well; or, as *the* Book has it,—"Whatsoever thy hand findeth to do, do it with all thy might"—a glorious precept which too few of us carry out. The Hindoo maxim that "Repose is the summum bonum" will not do as a guide in practical life. As Bacon has finely said in his *Advancement of Learning*,—"In this theatre of man's life, God and angels only should be lookers on." Men must be workers, zealous workers.

I say then that, most decidedly, I do expect all the exertion and thought of which a man is capable to be devoted to his work; and not only so, but I know such devotion to be characteristic of most good masters, and that without it, even a moderate share of success is impossible. A man who is devoted to his work, and likes teaching, glows before his class; he becomes as it were one of the pupils; enters into their minds, and is thus able to trace every answer to its source, and so clear up doubt and shew a boy his very thoughts.* The power that this gives a man is incalculable. Boys actually love him, and he can never approach them without being greeted with a smile; on coming to teach a class he perceives such gladness and delighted expectation as must, to a man of any feeling, be a heartfelt pleasure, and a reward for much labour and thought.

* Most teachers, even in India, have probably heard of Arnold, and of his marvellous power over his pupils. This, of course, was the result of his whole character; but one trait contributing to it, and illustrative of what I have said above may be noticed. One of his scholars says;—"Often and often have I said to myself, 'If it was one of ourselves who had just spoken, he could not more completely have known and understood our thoughts and ideas.'" From Stanley's '*Life of Arnold*,' a book that should be one of constant reference to every schoolmaster, and a class book in every Normal School.

In a lecture by Professor Tyndall occurs an eloquent passage, which may be appropriately quoted here :—"If there be one profession in England of paramount importance, I believe it to be that of the schoolmaster; and if there be a position where selfishness and incompetence do most serious mischief, by lowering the moral tone, and exciting contempt and cunning where reverence and noble truthfulness ought to be the feelings evoked, it is that of the Governor of a school. When a man of enlarged heart and mind comes among boys,—when he allows his being to stream through them, and observes the operation of his own character evidenced in the elevation of theirs,—it would be idle to talk of the position of such a man being honorable. It is a blessed position. The man is a blessing to himself and to all around him. Such men I believe are to be found in England.

"No matter what means of culture may be chosen, whether physical or philological, **success must ever mainly depend upon the amount of life, love, and earnestness, which the teacher himself brings with him to his vocation.**"

I take the liberty of directing attention to the last words ; for they involve a grand truth, which it behoves every master to feel the force of.

A man who does not like boys can never be a good teacher ; one who does, can hardly be a bad one. I am not sure that this liking can be commanded, but I am very sure that every schoolmaster ought to possess it, and I think that thoroughly throwing himself into his work will do much towards giving it him. *

I have said above that confidence is necessary to "Ability to govern," and that nothing is so fatal as the want of it. Self-

* To shew faintly (to do so fully would be to quote a great part of the book) how this love characterized the man who, above all others, is the pattern for a schoolmaster, I quote the following :—"Independently of particular occasions of intercourse, there was a deep under-current of sympathy which extended to almost all (his pupils), and which, from time to time, broke through the reserve of his outward manner In cases where it might have been thought that tenderness would have been extinguished by indignation, he was sometimes so deeply affected in pronouncing sentence of punishment on offenders as to be hardly able to speak. 'I felt' he said once of some great fault of which he had heard—and his eyes filled with tears as he spoke, 'as if it had been one of my own children, and, till I had ascertained that it was really true, I mentioned it to no one, not even to any of the masters.' And this feeling began, before he could have had any personal knowledge of them. 'If he should turn out ill,' he said of a young boy of promise to one of the assistant masters, and his voice trembled with emotion as he spoke, 'I think it would break my heart'.........His interest and sympathy with the boys far exceeded any direct manifestation of it towards them.—*Life of Arnold*, *pp*. 136, 137.

And here once for all, at the risk of being charged with presumption in venturing to give an opinion of Arnold, I would say that this book contains the most perfect portraiture of what a devoted, truthful, conscientious and high-minded schoolmaster should be. Though few can hope to rival such a model, it must do good to all to have it placed clearly before them. '*Arnold's Life*' is a book for the shelves of every teacher. It should be his companion in Solitude and his Guide in Action.

distrust is always seen, in a moment, by those who are addressed, and not only destroys their confidence in the person addressing them, but produces resistance to orders which they see the man who gives them, knows himself to be unable to enforce. As was said in the extract on the fifth page,—"the tone of voice must be one of authority, which every boy feels and understands." It is the "index of the mind," and must express firmness not to be trifled with. The more quietly it is expressed the better. Bawling is not wanted. A man who feels his power does not require loudness to express his confidence. Loud threats are often the resource by which conscious weakness tries to convince itself and others that it is not afraid. The boasting man is usually a coward. He who quietly says a little, generally means it, and may be relied on when action is wanted.

A Master must, then, possess Firmness. He may partially acquire it if it is not natural to him. To aid its acquisition a few directions may be given. It is true, that, even these directions cannot be carried out without *some* firmness; for the very determination to adhere to fixed regulations is in itself an evidence of firmness, or at least of decision, which is nearly allied to it.* But, assuming the possession of this degree of firmness, then the assistance given by a *certain* guide, *viz.*, the rules laid down, will make less difficult the formation of the habit. A man often wavers and is indecisive from having no fixed standard to which he can recur. Whilst, therefore, I think it would be too much, more, at any rate, than my own experience warrants, to expect rules to create firmness, I yet think that judicious ones may greatly increase it. The following seem to the point. A few remarks will shew what each is intended to include.

First. **Consider well before giving an order, but, having once given it, insist on having it obeyed.**

Second. **Give no order which you do not intend to have obeyed.**

Third. **Never forget what you have ordered.**

These directions apply as well to principles laid down, to standing orders, and to decisions of every kind, as to orders daily and hourly given in school, though it is these latter which are most commonly given without due consideration.

Consider well before giving an order, but, having once given it, insist on having it obeyed. This is by far the most important direction of the three. So comprehensive is it, indeed, that no man could govern badly, or be found wanting in firmness, who carried it out fully. A hasty master, on the other hand, who does not carry it out, constantly finds himself in the following awkward position;—either he must quietly allow some ill-considered order to be disregarded, or act unjustly in enforcing it. To take an instance of not unfrequent occurrence. A master may be

* A man who is quick in forming a judgment, and firm in adhering to it is 'decided,' or possesses 'decision.'

angry at some neglect of lessons by many boys of a class, or at some other offence, and say, without much thought, "If this occurs again I shall punish you all." Now this he can hardly do, nor does he really mean to do it. Were he, however, to carry out the hasty threat, he would, in the first place, perpetrate a gross injustice; and, in the second, it would not be effectual. Indiscriminate punishment of a large number does no good, but great harm. It produces much ill-will, towards the master, on the part of those not to blame; and a feeling of glee rather than anything else in such as are in fault, from the fact that the others have suffered equally with them. Such treatment, moreover, permanently weakens authority, by diminishing respect for the master, in the minds of those whose sense of justice he has outraged. A boy's sense of justice *is* outraged whenever he considers himself unjustly punished. Most boys know when they are in fault; and, though not willing, perhaps, to acknowledge the fact in so many words, feel, if they are then punished, that it is just; but if they are punished unjustly, whether really so, or only in their own opinion, the foundations of their confidence in, and respect and good-feeling towards the master are sapped, and will never, or only with difficulty, recover their original stability. The time spent in investigating the justice of a demand, or the ground of a complaint, is well employed, as it will prevent a boy, not only from being treated unjustly, but from thinking himself unjustly treated when he is not.

Under this first head is also included the *giving orders which cannot be obeyed,* or making threats that cannot be carried out;* a thing often done; more often, indeed, than would be thought at first sight. For instance, a master is, perhaps, annoyed at having many applications made by boys to be allowed to leave the class; he says, hurriedly, "no other boy shall leave the class this morning." Some time after, one boy applies, then another, and so on; at last the teacher says "well, you may go." He does this, perhaps, merely to rid himself of the trouble of refusing; or, he may have thought the matter over, and seen that his decision was an arbitrary one, that ought not to be carried out. It should be an invariable practice with every master to *consider well*, before giving an order, or expressing a determination; to assure himself that it is *right*, and *obedience possible;* and then fearlessly to insist on *prompt* and *cheerful obedience.*†

And here I cannot help remarking on the terrible mistake fallen into by many teachers, of allowing boys to question them on the justice of an order; and to hesitate and grumble before

* An author, whom I have already quoted, puts a caution against this at the end of one of his essays, where he says,—"In commanding, it will not always be superfluous for [one in authority] to reflect whether the thing commanded is possible."—*A. Helps.*

† "Never command any thing twice."—*J. P. Richter.*

obeying it.* Such a course cannot but be fatal to the authority, as master, of the best man that ever lived. An order must be obeyed without question. There is no exception to this rule. There *can* be none. When a master or a teacher has gone so far as to give an order, it is too late for him to go into the grounds of it.† That should already have been done in his own mind. As was said above, consider well *before* giving it. I feel this point to be of the utmost importance, and to demand iteration, for inability to enforce unquestioning obedience is a very general defect; and no man, so deficient, can ever, by any possibility, become an able schoolmaster, however good a teacher he may be. As I have supposed above, the inclination may sometimes be felt, rather to let a thing pass than take the trouble to enforce obedience. If this be once indulged in, a man's authority is endangered. It involves a loss also, just where the master thought he was to gain,—in the matter of ease and saving trouble;—for the habit which it will foster in the boys, of endeavouring to evade, as they know to be sometimes possible, will devolve vastly more after trouble on the master, than could have been given originally In the matter of management it may safely be said—He who takes trouble, has little; he who takes none, has much. The injury which such management, or rather mismanagement, does to the pupils is so apparent that I need not enlarge on that point.

The following extract from Abbot's *Teacher* will illustrate the assertion respecting the ultimate trouble and annoyance to the master who allows his orders to be disregarded.

"I was once" says a gentleman, "when riding in the country, overtaken by a shower, and compelled to seek shelter in a farm-house. Half-a-dozen rude and ungovernable boys were racing about the room, in such an uproar as to prevent the possibility of conversation with the father, who was sitting by the fire. As I, however, endeavoured to make some remark, the father shouted out, 'stop that noise, boys.'"

They paid no more heed to him than they did to the rain. Soon again, in an irritated voice, he exclaimed—'Boys be still or I will whip you, as sure as you are alive I will.' But the boys, as though they were accustomed to such threats, screamed and quarrelled without intermission.

At last the father said to me 'I believe I have got the worst boys in the country. I never can make them mind me.'

The fact was, these boys had the worst father. He was teaching them disobedience as directly and as efficiently as he could. He was giving commands [and uttering threats] which he had no intention of enforcing, and they knew it."

* "The manner in which a command is obeyed is of infinitely more importance than the mere fulfilment of it."—*J. P. Richter.*

† By this it is not meant that, when an error of any kind is perceived it is not to be acknowledged; on the contrary, it is necessary that such should be done always frankly and promptly. It is allowing boys to get into a habit of questioning instead of obeying orders, which is wrong.

This is an extreme case, but it is useful as illustrating the principle, that, so far as a master, or any one in authority, allows his orders to be disregarded, to the same extent is the destroying respect for all orders, and sowing the seeds of endless trouble and annoyance; besides ruining the characters of those under him.

Give no order which you do not intend to have obeyed was the second principle laid down. At first sight of this a teacher may be inclined to say,—'Of course I shall not tell boys to do a thing which I do not mean them to do.' But though the principle seems evident, when put in this naked form, it is constantly forgotten. During a somewhat lengthy experience with teachers, a day has seldom passed in which the violation of it has not come under my notice. A teacher, perhaps, says 'shut books,' when two or three boys take no notice, but go on reading unperceived, or at least unnoticed by him. Again, he says, "stop working, and look at the board" when he is about to explain something; but, instead of seeing that every one is looking, he commences operations with half the class attending to something else. Such a course is fatal to authority, and destructive of everything deserving the name of teaching.* The remedy is in the teacher's own hands. He merely has to say not a word until he sees every boy's eye fixed on his: just as before, on the sixth page, a teacher, who found it difficult to secure attention during a lesson, was recommended merely to stop, and not begin again, before every one was attentive. Very simple principles these; and not more simple than effective. They cannot fail, except in the hands of a man who is a mere straw; and, as these remarks can be of no use to such persons, they are not for them.

In the cases instanced on the tenth and eleventh pages, it can hardly be supposed that the teacher really meant to enforce his threats. He more probably uttered them as a matter of form. And this is closely connected with forgetting what has been ordered. It is often necessary to give orders about something different from the work in hand; these are sometimes carelessly given, and no more thought of, but obeyed or not, as the boys think proper.† A master acts thus, we will suppose, at one time; at another, he gives an order, to which he attaches more importance, but the boys, seeing no difference between the two cases, act in the same way as before, *viz.*, disregard it; when, to their surprise perhaps, the master is exceedingly angry or inflicts punishment. In such a man boys can have no confidence; nor can he preserve order, much less maintain a wholesome discipline by the most improving agent:—I mean, by that general and pervad-

* Vide '*Directions for handling a class*,' towards the end of '*Instruction*.'

† LOCKE says excellently in his *Thoughts concerning education*,—
"Make but few laws, but see they be well observed when once made."

ing influence which forms good habits, and which leads to obedience because obedience has been demanded—on principle rather than from fear. Uniformity of treatment, one of the accompaniments, or rather one of the results of firmness, is in such a case quite lost sight of; yet it is essential to the proper training of boys, as well as to the successful management of a school.

It is not in great matters that this principle is neglected so much as in the small ones of daily occurrence. In the management of a class, for instance, or in conducting a lesson, some teachers act in systematic violation of it. Not many days since I heard one, who was taking a class in Arithmetic, order all boys to move up as they finished an example. A very good order, as offering an inducement to quickness in the work, and as allowing the teacher, first, easily to distinguish between the quick and the slow, secondly, to examine successively the finished examples afterwards. The next order was, for the boys who had moved up, to shew their slates. These the teacher examined; but, instead of stopping as soon as he came to the last boy who had obeyed his first order, he went on examining the slates of all others who chose to shew them; thus actually bringing about the violation of both his previous orders, first by examining the slates of those who had *not* moved up, secondly by countenancing the shewing of their slates by those who, by their own confession, had not finished, and so had not been ordered to shew slates.

This may seem a trifling case, and therefore an unimportant one. It is, however, absolutely necessary to remember that single acts are not unimportant, either generally or in connection with school-management. They involve *principles* and go to form habits, where they are not the results of those already in existence. The author of *Essays, &c.*, before quoted, after enumerating various things which are necessary to the successful transacting of business, says:—"*These seem little things, and so they are, unless you neglect them.*"—Words full of truth; and particularly applicable to the work of a school. A man of much power who neglects trifles will conduct a school (or a class) with less success, to say nothing of comfort, than a less able man who is more careful. I consider such a proceeding as I have detailed above, may, in accordance with the proverb that says:—"A straw shows how the wind blows," be regarded as indicative of a person's usual course of action, and so affording data sufficient to justify the conclusion that he must be wanting in one of the essentials of firmness, and never likely to acquire the command which ought to be possessed by every one in authority.

It may be repeated briefly:—that firmness is necessary:—that the attainment of a certain degree of it is within every man's reach:—that its exercise will enable any master to gain a *perfect mastery over his pupils*:—and that, without this perfect mastery, discipline and order are impossible.

In enforcing complete and unquestioning submission a judicious master will avoid, if possible, any direct collision with a pupil, where the contest is evidently for mastery. If he suspect that a certain pupil will not obey an order, it is judicious not to give the order. Suppose, for example, that a master considered it necessary to punish a boy by caning him on the hand, but, from his knowledge of the boy's character or from other reasons, thought it likely that he would refuse to submit to this punishment when ordered; the best plan, in such a case, would be, not to risk a refusal, but to punish in some other way. If, however, the order has been given and the boy has refused to obey, then it is too late to reconsider the matter; the boy must be *otherwise punished for the refusal*, and again ordered as before; if he prove so stubborn as to persist in refusing, he must be dismissed the school. There is no second course open here, for no master's authority could bear up against defeat in such a case, nor could the boy be other than ruined who remained under a master whom he had successfully resisted.

In a school of a hundred and fifty boys with eight teachers, I once saw a precisely similar case occur. A boy, when ordered, refused to put out his hand. The offence was serious, and the school had been silenced, so that the refusal to obey orders was public The master, who was firm and cool, gave the boy a fair opportunity of retrieving his error, by again giving the order distinctly; when the boy again refused. The master then told him to sit down, and the boys who were waiting for dismissal to the play ground for ten minutes, as was customary at that time, were sent there. This having been done, the master told the boy that he must punish him severely for disobedience; which he did, and again told him to sit down. Shortly after, the boys returned; and, as soon as the school was perfectly silent, the master called the boy up, and, exactly as before, ordered him to put out his hand, which was done, and the originally-intended punishment inflicted. The contest was over; not a word was said; work proceeded as usual, only in a more subdued tone; but a lesson had been given which needed no repetition.

Avoid a contest if possible, but where it is unavoidable, let such be its end.

I have spoken much of *firmness*, because, with it, a master can do anything; without it, nothing. Having thus vindicated its right to an important place, it will be desirable to consider a subject to which it has led us, *viz.*,

PUNISHMENTS.

We have naturally come to this, for firmness sometimes necessitates punishments. Not that it makes a frequent resort to such means necessary: it has, indeed, an exactly contrary effect. For nothing external is so likely to check faults as the *certainty* that they will be punished. So that the firm man by rigidly uphold-

ing the authority of law in a few cases, prevents its violation in numbers of others. An illustration of this important principle will not be out of place here.

"When the Duke of Marlborough and Prince Eugene commanded the allied army in Flanders, a soldier in the division of the latter was condemned to be hanged for marauding. The man happened to be a favourite with his officers, who took great pains to save his life, and for this purpose interceded with the prince, who positively refused to grant their request. They then applied to the Duke of Marlborough, begging his Grace to interfere: he accordingly went to Prince Eugene, who said 'he never did, and never would, consent to the pardon of a marauder.' 'Then,' said the duke, 'at this rate we shall hang half the army.' 'That,' replied the prince, 'is the reason that so much mischief is done by your people, and that so many suffer for it: I never pardon any, and therefore there are very few to be punished in my department.' The duke still urged his request; on which the prince said, 'Let the matter be enquired into, and if your Grace has not executed more than I have done, I will consent to the pardon of this fellow.' The proper enquiries were accordingly made, and the numbers turned out very highly in favour of Prince Eugene; on which he said to the duke:—There, my lord, you see the benefit of example. You pardon *many*. I never pardon *one*; therefore *few* dare to offend, and of course *few* suffer.'"

The following two important principles may now be regarded as established; they, however, require to be brought out more prominently.

First.—**Mastery must be with the Master.**

Secondly.—**Corporal punishment may be resorted to.**

It is unnecessary to say much on the first of these; since the mere fact is self-evident. Difference of opinion can exist only as to how the mastery is to be gained and maintained. In brief, then, firmness will enable a man to *gain* it; and, associated with kindness and justice, it will enable him to *keep* it. Incidentally too this has already been noticed, and will be again, especially in an extract from Johnson, to be quoted presently; so I go on to the second principle, which requires fuller consideration.

I believe no school of educationists affirms that every kind of punishment can be done away with, so that the general question need not be gone into. At the same time, however, that I admit the necessity of punishment, I do not allow that, in any shape, it ought to be often resorted to, or much relied on, as a means of school-government. There are unobjectionable resources at the command of a schoolmaster, and he must be able to avail himself of these before he can be regarded as qualified for his work. Any hard man, of sufficient physical strength, can inspire fear. The true master is he who looks for the springs of action and influences them;—who suppresses ill-intentions by imperceptibly acting on the minds of his pupils, and giving their thoughts a new direction; and who thus avoids the necessity of punishing evil acts by outward inflictions, which, too often,

merely strengthen the desire by holding it in check, instead of destroying it by putting a better in its place.

Corporal Punishment.—If punishment generally is objectionable, more so is that kind called corporal, or—to define exactly what is usually meant by the phrase—caning. Every good master will, I think, look on this, as a last resource. Indeed, if he did not so regard it, I should not allow that he was a good master. But at the same time that I put it in the background, and would not make it common, I cannot agree with the cant, so fashionable during the last few years, which calls it degrading and everything bad. Sometimes it is most beneficial. I have seen cases where a sound flogging has made a boy a new boy, and done him good which nothing else would have done.

Some eminent men have recorded opinions on this point; and before laying down the principles on which punishment should be inflicted, it will be well to quote their words, as these may indicate the grounds on which some of the rules should be based.

ARNOLD's general principles were much opposed to corporal punishment; yet he considered it necessary, as the following extract will shew—

"He at once made a great alteration in the whole system of punishment in the higher parts of the school, keeping it as much as possible in the background, and by kindness and encouragement attracting the good and noble feelings of those with whom he had to deal.

"The beau ideal of school discipline with regard to young boys would seem to be this, that, whilst corporal punishment was retained, on principle, as fitly answering to and marking the naturally inferior state of boyhood, and therefore as conveying no peculiar degradation to persons in such a state, we should cherish and encourage, to the utmost, all attempts made by the several boys, as individuals, to escape from the natural punishment of their age by rising above its naturally low tone of principle."

In answer to arguments that corporal punishment was, even for moral offences, and for young boys, degrading he replied with characteristic emphasis: 'I know well of what feeling this is the expression; it originates in that proud notion of personal independence which is neither reasonable nor Christian, but essentially barbarian.........At an age, when it is almost impossible to find a true manly sense of the degradation of guilt or faults, where is the wisdom of encouraging a fantastic sense of the degradation of personal correction? What can be more false, or more adverse to the simplicity, sobriety, and humbleness of mind, which are the best ornament of youth, and the best promise of a noble manhood?'"

COLERIDGE again did not look back upon it as disgraceful. He says—"I had *one* just flogging. When I was about thirteen, I went to a shoemaker, and begged him to take me as his apprentice. He, being an honest man, immediately took me to Bowyer (the master of Christ's Hospital) who got into a great rage, knocked

me down, and even rudely pushed Crispin out of the room. Bowyer asked me why I had made myself such a fool; to which I answered, that I had a great desire to be a shoemaker, and that I hated the thought of being a clergyman. 'Why so?' said he. 'Because, to tell you the truth, sir,' said I, 'I am an infidel!' For this, without more ado, Bowyer flogged me; *wisely*, as I think—soundly, as I know. Any winning or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at and got heartily ashamed of my folly."

Dr. JOHNSON too, though not a great authority on school-matters, understood what he was talking about when he dictated the following:—

"Correction, in itself, is not cruel; children, not being reasonable, can be governed only by fear.* To impress this fear is, therefore, one of the first duties of those who have the care of children. It is the duty of a parent; and has never been thought inconsistent with parental tenderness. It is the duty of a master, who is in his highest exaltation when he is *loco parentis*. Yet, as good things become evil by excess, correction, by being immoderate, may become cruel. But when is correction immoderate?—When it is more frequent or more severe than is required *ad monendum et docendum*, for reformation and instruction. No severity is cruel which obstinacy makes necessary; for the greatest cruelty would be to desist, and leave the scholar too careless for instruction, and too much hardened for reproof. Locke, in his treatise on Education, mentions a mother with applause, who whipped an infant eight times before she had subdued it; for had she stopped at the seventh act of correction, her daughter, says he, would have been ruined. The degrees of obstinacy in young minds, are very different: as different must be the degrees of persevering severity. A stubborn scholar must be corrected till he is subdued. The discipline of a school is military. There must be either unbounded license or absolute authority. The master who punishes, not only consults the future happiness of him who is the immediate subject of correction, but he propagates obedience through the whole school; and establishes regularity by exemplary justice. The victorious obstinacy of a single boy would make his future endeavours of reformation or instruction totally ineffectual. Obstinacy therefore must never be victorious."

Corporal punishment is allowed then to be sometimes necessary; as this, however, is but a species of punishment, before considering it, I will say a few words on the general subject. And first as to the character of punishment.

Punishment should be *retributive* and *preventive*; it should exact a penalty for the past offence, as well as tend to prevent any future one. It will, in all cases, partake of this double character to some extent, whether or not the authority inflicting it is aware of the fact, or intends that it should be so. If, however,

* It may be remarked here, that Johnson's fondness for pointed, epigrammatic sentences, sometimes made him put a thing too strongly, as in this instance. He ignores the power of love.

it is clearly seen beforehand what objects are to be attained by punishment, it is likely to be better adapted for securing these objects, than it will be if they are left entirely out of view.

While nothing but the retributive character of punishment is considered, it can be looked at only as far as the individual offender is concerned. When, however, it is regarded as a preventive agent it becomes of wider significance, applying as well to the society of which the offender is a member, as to the member himself.

That punishment should be retributive is natural. The violation of any law of nature involves, as a necessary and inevitable result, its own punishment. For instance, habitual intemperance brings its punishment in the shape of disease, and, if persisted in, in the appalling form of insanity; punishments certainly retributive, though only possibly preventive, at least as far as the individual is concerned. Again, the known violation of any law of society is followed by punishment in the shape of fine, loss of liberty, and, ultimately, death; punishments certainly retributive, and if preventive, mainly so (as experience has shewn) to others than the sufferer; in the case of capital punishment, necessarily only so.

Now the highest object of education is to train a man to act so that he shall, as far as may be, fulfil the objects for which his Maker has placed him on earth; and, as an important part of this, be a useful member of society. And I know not how we can better do this practically than by shewing him, while young, an example of the operation of law, similar to what he will in after life see and be under. If then this be a correct view, retribution for breaking the law should be one of our objects in inflicting punishment.

Again; the moral improvement of its pupils is an important object of every school; included, indeed, in the more comprehensive aim set down in the foregoing paragraph, but one which may be named separately here, as being that which we are particularly to look at in considering the preventive character of punishment. Now, the greater the tendency of any punishment to prevent him on whom it is inflicted from again committing the same, or a similar offence, the more perfect is it as far as individual improvement is concerned:—and, the more it tends to keep others from such offences, the more perfect is it as a means of general discipline. If then it combine both these characteristics, hindering others from offending, at the same time that it prevents the particular object of it from again doing so, it is perfect, as regarded from our present point of view.

The aims of punishment are thus clearly pointed out.

First.—It must be RETRIBUTIVE.

Secondly.—It must be PREVENTIVE, *as well to the school generally as to the particular offender.*

Before laying down such principles as I think we must act on, so as best to give punishment these characteristics and make it effective, I will consider the various kinds of it. The following seem the principal:—

Loss of position in the class.
Exclusion from Lessons.
Suspension from Attendance.
Rebuke.
Impositions.
Corporal Punishments.

Whether the three first-named shall be punishments or not, depends, to a great extent, on the estimation the school is held in; which, again, is determined by the ability of the master. I assume, however, that these remarks are addressed to those who, if not already able teachers or masters, wish to become so; and in schools or classes conducted by such men they will be real punishments.

Loss of position in the class is a punishment inasmuch as it is disgraceful and annoying. I have seen a class so well conducted, with such interest in the work excited, that a boy could hardly refrain from crying at being sent down. True, only a first-rate teacher could work a class up to this high tone of feeling, but every one can aim at doing so; and succeed in some degree. If the position of a boy be entered at the end of each lesson, and the annual result of such entries be combined with that of examination, to determine his chance for reward, promotion, honorable mention, or some other desired object, the punishment is perhaps, increased a little.* That this punishment may be felt, it must not become too common. When it does so, it is looked at as mere sport; and is then really a less punishment, since sending a large number to the bottom, is putting up, by so many, each who was before sent there. This means of punishment may occasionally be resorted to for inattention; though I hold strongly to the opinion, expressed hereafter, that a good zealous teacher will seldom have to complain of inattention; and that, when it is common in a class, the teacher is the person to blame, and that he must look within himself for the remedy. Sometimes a boy gives an absurd answer, shewing an utter want of thought, and then it seems to me well to send him down, with a severe

* This registering of position in class is generally adopted, I believe, in this country, but I cannot help thinking it is a mistake. The time so consumed by most teachers is out of all proportion to the advantage gained. For what is the supposed gain? I presume it to be increased, attention to the lessons. Now if attention is so increased, it must be from the cause stated in the text. But is this so really? First. A year is an age to a boy, and the fact that his registered number is to affect his standing at the end of it, will influence him but little until the near approach of that time; and, secondly, but few can be so influenced even then, when it is pretty well known between what few boys the chances for prizes lie. *Good teaching is the only preventive of inattention*; and, where it is found, minor aids are unnecessary.

reprimand, not to be forgotten; for a teacher ought to feel angry in such a case.*

Exclusion from Lessons is a punishment only when these are valued; which will be the case if the teacher knows how to give them. This should not, however, be resorted to as a general means of punishment. If a pupil has neglected the preparation of a lesson, exclusion from it is a suitable punishment; or, if he come late to school, it is proper not to allow him to disturb his class, as he must do if he joins it before the end of the lesson.

Suspension from Attendance for a few days, or a week, is as good a punishment for irregularity, as that just noticed is for unpunctuality; and it should seldom be resorted to except in such a case. On rare occasions, it may be adopted with good effect to mark serious disapproval of a grave offence; when the time might perhaps be extended, even to a month; this, however, must be decided according to the circumstances of the case.

Expulsion, though hardly an extension of suspension, may be regarded as its limit, and I place it under the same head on this account, as well as because I am unwilling to give any countenance to the notion that expulsion is to be looked upon as an ordinary resource of government. The improvement of every pupil is the object of a school, and unless one is so outrageously bad as to corrupt others he should be operated on, and not left to his fate. That man can have but little confidence in his own influence and ability, who considers every case of more than ordinary difficulty to be beyond his skill. A case for which expulsion seems the only remedy, was named before, on the fifteenth page, and it seems doubtful whether the master of a day-school would be justified in resorting to it in any other.

I have already said, what seems to me of sufficient importance to be repeated, that neither of the three just named is a punishment, except where the master is a good teacher, and has made his instruction and his school valued. And it so happens that such a man rarely needs any means of punishment. The importance which these facts give to teaching-power cannot be overrated.† In a day-school, almost all punishments are for inattention and carelessness, or for faults arising out of these; and are, in many cases, mere devices to supplement the master's deficiency: so that, the more he needs their help, the greater must be the defect to be made up for. **The amount of punishment necessary in a school is in inverse ratio to the ability of the master.**‡

* *Discipline* requires this punishment; further on it will be shewn how such an answer should be treated in order that the ends of *Instruction* may best be attained.

† "The failure of a schoolmaster as a teacher must impair his influence in whatever else, besides mere teaching, belongs to his office; a proposition of which the converse is also true."—*Minutes of Committee of Council.*

‡ Some one has said "There cannot be a maximum of improvement without a minimum of punishment."

Impositions, or tasks to be performed out of school-hours, may be given for neglect of lessons. Two important points to be kept in view in selecting them are, first to be sure that the work set is not beyond the ability of him who has to do it; secondly, to let it be of such a kind that its performance can be enforced if necessary. And a consideration of this will shew that there is reason to question the judiciousness of requiring something to be learnt by heart, as a stubborn boy will sometimes declare that he cannot do it, which indeed may be true to a certain extent, for learning a thing against the will is almost an impossibility; while, in some cases, fear will really paralyze the memory. Of course I do not mean that when, advisedly, a passage has been given to be learnt by heart, a trifling, or indeed, any excuse is to be taken for not doing it. To recommend such a course would be strangely at variance with that important principle of government laid down on a preceding page, to the effect that compliance with an order, given *after calm consideration*, must be insisted on, at all hazards.* My object is rather to point out that learning by heart is a form of imposition likely to lead to difficulty, from the chances of collision which it involves;—chances which it should be the constant, unwearied aim of a schoolmaster to reduce to a minimum.

It seems less objectionable and less likely to lead to unpleasant consequences, if a certain amount of writing out, either on slate or paper, forms the imposition. This satisfies both the conditions laid down; for there can be no doubt of a boy's ability to copy, or that a master is justified in insisting on its being done. Another advantage of it is that a reference to the quantity got through, affords an easy test as to whether a boy has been at the work or not, while there is no such test of mere head-work, such as learning by heart, or solving a problem.

As a general rule, the imposition should not consist of the lesson neglected, or of anything connected with the offence committed; nor do I think the effect likely to be good, if a passage is selected which enforces the principle violated. I doubt, for instance, as to whether a youth, who had been guilty of deception, would be inspired with any greater respect for truth, at being obliged to learn, as a punishment, Paley's answer to the ques-

* And, in truth, the knowledge that a thing must be done will often make what is apparently impossible, possible. I may remark, however, that the proper sphere for such influence seems to me to be rather in connexion with government and ordinary work than with punishment; and that its exercise there will make it unnecessary here.

Isaac Taylor well says:—"The very same task which costs the mind the most grievous struggles between its inclination to desist, and its wish to proceed, if the motive be a little loose or questionable—this task, not a whit abated, is performed with alacrity and ease, when once it is looked at as in no possible way to be evaded. The sense of absolute necessity is that which makes all things easy—converting the impossible into the practicable."

tion;—"*Why am I obliged to keep my word?*"—I fear the probability is rather, that, what might before have been only a feeling of carelessness and indifference would be changed into actual dislike. The proper plan would seem to be to give something monotonous, and entirely separated from school-work, as imposition; otherwise, this, being professedly selected by a master on account of its disagreeableness, as a punishment, will be always looked at in that light, instead of regarded with affection, as it should be.

Rebuke is the more felt the less it is resorted to: and the weight and power of its influence vary with the consideration and discrimination with which it is employed. To blame too frequently is to make the act so common that it is looked at as a matter of ordinary routine; to do so publicly and harshly is to deaden all feeling of delicacy and shame.* A spirit of constant fault-finding is destructive of all moral influence; while, on the other hand, a master has no more powerful resource at his command than, on rare occasions, to condemn an individual publicly, and so that the general feeling of the school shall be turned against him.

A great effect will be produced on a boy, if a master whom he respects, speaks to him privately on any point which he has to find fault with. And it may be remarked, in connexion with this, that a schoolmaster ought to maintain a familiar intercourse with his pupils out of school-hours. If he never see or speak to them except in class, he will neither know them so well, nor acquire such influence, as he may do if it is his habit to talk to them in a friendly way: while, if he do so, any rebuke he may administer will fall with double weight, as coming from a friend, whose ordinary private communications are of a very different kind.

Corporal punishment, the last branch of the subject, I have now to speak of. The legitimate kind of this seems to me to be the old one of caning: and, though *I* hold that, the less of it there is, the better, I am unable to see that its necessary infliction either reflects any disgrace on a master, or casts any degradation on a boy. Other forms of it which are sometimes used are not so unobjectionable. Some of these are adopted by those who professedly object to all corporal punishment, from a vague notion that nothing but flogging can be so designated. But in reality, anything which punishes the body is bodily or *corporal* punishment; whether it consist in standing on a bench or in an

* The more delicately you touch the feelings of your pupils, the more tender these feelings will become. Many a teacher hardens and stupifies the moral sense of his pupils, by the harsh and rough exposures to which he drags out the private feelings of the heart. A man may easily produce such a state of feeling in his school, that to address even the gentlest reproof to any individual in the hearing of the next, would be a most severe punishment; and, on the other hand, he may so destroy that sensitiveness, that his vociferated reproaches will be as unheeded as the wind."—ABBOTT. *The Teacher.*

uncomfortable position; holding a weight or kneeling on the ground [both of which I have heard of, though I have never seen them]; or, what I have been told exists in purely native schools, standing in the sun or rain; and, lastly, striking with the hand. I mention these only to condemn them. Most of them are so atrocious that I feel no hesitation in saying that resorting to them, *under any circumstances whatever*, would disqualify the master of the poorest village-school for the work of teaching.

Corporal punishment, however, in its restricted meaning, is useful, and, in some cases, invaluable, and must be held in reserve; for though, as I have already stated, and shall again probably, before these notes are ended, the teaching-power of a good master must be his great strong-hold for the management of those whom he teaches; yet obstinate cases will occasionally occur where corporal punishment is the only resource. Again, the younger a boy is, the less is he under the guidance of his reason, or affected by the reasoning of others; so that with him we must fall back on the cane, oftener than with an older boy. Further, there is the spirit, illustrated in the case of Coleridge, where pride, and it is equally true of sulkiness, will make a boy feel flattered at being talked to, and the evil will be increased rather than mitigated, whilst a sound flogging will quickly bring him to his senses, and be likely to keep him there. Lastly there is the case of a boy who gets discontented because he has not work enough, or from no reason that he or any one else can give; and whose bad spirit shews itself in some overt act, which is so palpably and intentionally wrong that to talk to a boy on it is mere folly, and fosters his self-conceit.

I well remember the case of a very clever boy who, from no assignable cause, except that he had been made a teacher and treated rather in advance of his age, became dissatisfied, and, consequently, unsatisfactory in his conduct, until at length one day when an assistant, left in charge of the school, considered it necessary to call out a younger brother of this lad, he actually stepped forward before the whole school and told him he had no business to do it;—conduct so outrageous that nothing but a sound public thrashing could posibly atone for it: on the matter being reported to the head-master, when he re-entered the school, he took this view of the case and, as soon as he had come to a calm determination, gave the flogging. The result was that the boy was changed from a state of chronic discontent into one of cheerful activity, with an immense respect for his master, and a readiness to anticipate his every wish; and this lasted as long as the case remained under my eye—a period of about two years. I have seen similar instances, and believe the treatment just detailed to be the best in every way:—the best whether we regard only its present result or include also its ultimate effects:—

The sort of discontented feeling here referred to is found in some men ; and though they may be shown that it is unreasonable and groundless, that is seldom sufficient to cure them ; the consequence is that, as they cannot be treated like boys, they gradually grow worse, becoming daily more miserable themselves and more disagreeable to others : and yet, perhaps, a little judicious severity in the youth of these men might have cleared the whole current of their being, and made the life of each a crystal stream sparkling with cheerful benevolence, instead of a stagnant pool dimmed by gloomy misanthropy.

Having thus considered the various kinds of punishment, the next point is to endeavour to lay down in a concise form, such principles as must be acted on in order that the true ends of punishment, as already arrived at, *viz.*, Retribution and Prevention, may be secured. I think the following will be found useful guides :—

First.—**Punishment should decrease as age increases.**
Second.—**It should be resorted to for serious offences only.**
Third.—**It should contain no personal element, but be entirely a result of the violation of law.**
Fourth.—**It should be certain and unavoidable.**
Fifth.—**It should be effectual.**
Sixth.—**It should not be arbitrary.**
Seventh.—**There should be no after ill-feeling.**

These Maxims, as well as the following remarks on them, apply specially to *corporal* punishment ; they do also apply, however, with more or less force, to each of the other kinds before enumerated.

As boys advance in age so should they advance in principle and manly character : but this they will not generally do unaided. Friendly counsel and guidance are required, and it is in giving this advice, and affording this guidance that a master should lay the foundation of his influence, which is of the best kind when it comes in to prevent offences rather than to punish them. His great aim must be to bring boys to look upon idleness, violation of law, &c., in its true light, as wrong and disgraceful ; then they will avoid such things. It may be pointed out to a boy that if he ignores the responsibility of age by acting as a mere child, he forfeits at the same time a great deal of such higher consideration as that age entitled him to, placing himself on a level with his juniors ; and that, if he is still treated as before, such treatment is due to the master's respect for him being much greater than his own self-respect. When this sort of influence is spoken of, it is assumed that the master is a man of weight, thoroughly up to his work, and respected by his pupils. By none other can it be exercised.

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It is very doubtful whether corporal punishment should be inflicted on any boy above the age of sixteen. If reason will not then influence him, flogging will hardly do so, not beneficially at

any rate. Boys who are old enough to listen to reason can be governed by it, and by acting on their natural tendencies, *almost*, I am inclined to say *altogether*, without punishment. Certainly any good master can so carry on a *class* which is always under him. That *a school*, with the various classes under subordinate teachers, especially if these be frequently changed, can be so carried on, I believe to be impossible, but this impossibility arises from the teachers being inefficient, not from the boys being incorrigible or unmanageable. And in order that *a class* may be so managed, easily and constantly, there must be the knowledge that punishment is in reserve, and that it will undoubtedly be resorted to if necessary.

When it is said older boys should not be governed by means of punishment, it is not meant to imply that younger ones are to be: only that with the latter it may sometimes be resorted to, whilst with the former it should never be. Kindness will, as a rule, do for the younger, what reason does for the older. In other words,—The same influence that can be exercised on boys of some age by appealing to their reason, and shewing actions to them in their proper light, may be exercised on younger children by means of the love that will be inspired in them by a kind and earnest teacher. Obedience is one result of love. 'If ye love me, keep my commandments' said He who spake as never man spake. Let every teacher love the little ones he has to teach, and they will return his love with interest, and need no other incentive to obedience.

Whatever is common is disregarded. If punishment be resorted to for trivial offences it soon becomes common, when the boy who receives it will care less for it, and will not look on it with fear or shame. It becomes, in fact, part of the ordinary routine of a school. If, however, it is seldom resorted to, and then attended with some formality, as something uncommon and serious, a certain awe attaches itself to it, and this adds greatly to its preventive character. I remember a schoolmaster who used to take a boy into a separate room, privately, to inflict corporal punishment, and detain him there, perhaps an hour; the result was that his pupils had the greatest horror of being taken there, though, as he has told me, the punishment was often of a mild character. The formality and mysteriousness of the proceeding produced the effect. A boy who is guilty fears to be brought face to face alone with a penetrating master. He quails before his searching look, and feels conscience smitten and submissive. If, on the other hand, he is punished before his fellows, their presence hardens him and gives him a fictitious courage, and he makes it a point of honor not to appear to give way or repent, though, probably, he feels inclined to do so, and would immediately, if he were alone.

The third maxim is one of considerable importance. Punishment

is not a personal thing at all. A boy is punished, not because he is Gopal or Ramrow, but because he has done wrong. Not the person but his act is punished.* Any other boy acting similarly would be treated exactly in the same way.—Just so, a master punishes, not because he has been offended personally, but because he is the representative of that law which has been broken, and the executive who has it in his charge to promote reformation at the same time that he enforces obedience. The custom, adopted in some large schools, of deputing the infliction of punishment to some person, who acts only mechanically, tends greatly to remove all personal feeling. The master then sentences just as a judge does, and with as much calmness and impartiality; at least all is favourable to his acting so when every personal element has been thus eliminated.

That *A Master's treatment must be strictly impartial* is a maxim included in the more comprehensive one which we are now discussing. The whole of what has been already said assumes, as its groundwork, that his treatment is of this character. Any attempt at inspiring confidence, or securing co-operation, without it, is the merest mockery. The necessity is indeed so plain that I had almost omitted to notice the point separately. It may not, however, be superfluous to make a few remarks on it.

To determine what is partial and what impartial treatment is not generally difficult; but there are cases in which the decision is not so easily arrived at. It may be laid down as a universal rule that two persons who have committed the same offence should be *equally punished.* But this would not always be done by treating the two in precisely the same way. Suppose the punishment to consist of a reprimand. One is a tender sensitive boy, perhaps, to whom a reproof from the master, in presence of the others, would be a severe infliction: the second may be a boy of an entirely opposite character who would care little or nothing for these remarks. In such a case I should say, let the reprimand to the first be more private than that to the second. Or, suppose to two of the same class, one a clever, the other a dull boy, impositions are to be set; then let the length be according to their relative powers. It must at the same time be remarked, that much care is necessary in carrying out this principle, or boys will be apt to look on such treatment as

* "What is to be followed as a rule of prudence, yea of justice, towards grown-up people, should be much more observed towards children; namely, that one should never judgingly declare for instance, "You are a liar"—or even—"You are a bad boy,"—instead of "You have told an untruth"—or—"You have done wrong"—For since the power to command yourself implies at the same time the power of obeying, man feels, a minute after his fault, as free as Socrates; and the branding mark of his *nature*, not of the *deed* must seem to him a blameworthy punishment."—J. P. Richter.

partial, even though the grounds of it may be explained: a course which in this and similar cases should be followed. Indeed, generally, with advanced boys, the reasons of proceedings should be kindly talked over. By acting so, the master comes to be regarded, as what he is, if a true master, a friend, interested in the well-being of his pupils.

Still, in spite of all precautions, such variety of treatment may be looked at with jealousy; and, doubtless, much judgment is required in order that there may be perfect fairness. Whenever, therefore, a master has any misgiving, or thinks it likely that his treatment will be misconstrued, he should fall back on the general maxim.—"*Treat all alike,*" which is safe ground. It is this indeed which the maxim we are now considering is meant to enforce. Cases like the following sometimes occur, offering peculiar temptation to its violation. Perhaps one boy, who is usually disagreeable, troublesome, and dull, commits some offence, which is visited severely; another, who pays great attention to his work, and generally behaves well, and who is consequently a favourite with the master, does the same thing, when little notice is taken of it. Such a proceeding is radically wrong, and, in its effects ruinous to the authority of any man. It *may* be painful, it *is so*, to be obliged to punish in any way a clever, attentive, diligent and generally well-behaved boy; but if it is done in the other case it must be in his too. *The treatment of all must be the same.*

Punishment should be certain. It may be said that the power of punishment as a preventive agent varies with its certainty. If it is perfectly certain, it is almost certainly preventive; while if it is doubtful whether punishment will follow an offence or not, many will commit it on the chance of escaping. Boys like the excitement of risk, and where the reins of government are not firmly held, they will really sometimes do what they know to be wrong, more for the sake of trying how far they can go without check, than for anything else; just as crows will keep flying round a corner to look at a man who has a gun, gradually drawing nearer and nearer and trying how close they can approach him without getting hit. The extract on the sixteenth page well illustrates the principle that certainty adds greatly to the preventive character of punishment. *Certainty* it must be remembered is not synonymous with *severity.* The latter *may* be the characteristic of some punishments the former *must* be that of all. Richter says, pithily,—"Not great but unavoidable punishments are mighty, truly almighty." Yet while we condemn undue severity, it is necessary to point out that punishments must be effectual. If they are of such a kind that they are made light of, more harm than good is done. None is better a great deal than one that is laughed at.

Again, there should be a certain uniformity observed in the assignment of punishment. While modifying circumstances are taken into account and allowed due weight, as a rule, the same offence, whenever or by whomsoever it may be committed, should receive the same treatment. If it is treated with greater severity at one time than at another, punishment assumes, in the eyes of the boys, a variable and arbitrary character; and though it may produce fear, it cannot inspire respect, nor will it be regarded as just. It is most essential that it should be so regarded, however; for, though a schoolmaster may coerce, he can exercise no wholesome influence on those who consider that his authority is upheld by injustice.*

THERE SHOULD BE NO AFTER ILL-FEELING. If the third maxim is fully attended to, this one becomes almost unnecessary, for any ill-feeling which may remain after the infliction of punishment must arise from it having been made a personal affair between master and pupil, instead of a question between the law of the school and a violator of that law. One or two points are to be noticed in this connexion. It is well not to punish an offence immediately, as, at such a time, a master may be irritated, and not in the state of mind best suited for judging a case impartially: or, even if we suppose his judgment to have been correctly formed, he will probably not be very cool or collected.

Again, there should be a certain subdued manner in inflicting punishment. Nothing like gratification, cold indifference, or derision, should ever be exhibited or felt: indeed a master who could so feel, would be little likely to do any real good to his pupils. If he regarded them in a proper light, as persons whose characters depended much upon his treatment, his feelings at the necessity for punishment would be grave and sad, rather than gay and gleesome. From a man, who had such a fatherly feeling for those whom duty compelled him to punish, would afterwards come in with tenfold weight, words of kindly admonition. Richter says beautifully:

"A serious punishment of a child is scarcely so important as the quarter of an hour immediately succeeding, and the transition to forgiveness. After the hour of storm, every seed-work finds a softened warm ground; fear and hatred of the punishment, which at first hardened and struggled against what was said, are now past, and gentle instruction falls in and heals, as honey relieves a sting, and oil cures wounds."

Rewards.

When the tone of a school is good the best reward is the approval of the master. Rewards have little to do with determining whether a school shall be characterized by earnestness

* "Who overcomes by force, hath overcome but half his foe."—MILTON.
"Coercion is but a small part of government."—A. HELPS.

and hard work, or by frivolity and idleness. As a means of influencing boys in their work, I attach little or no value to rewards; yet I would retain them. In after years they keep up a pleasing remembrance of school days; and the possession of one maintains a man's self-respect. It reminds him that, whatever he may then be, he had, at one time, been honorably distinguished, either by talent or industry, from his fellows; and such a glimpse of a brighter past may rouse a man to energy when other things fail. By all means then I would give rewards, not because they are an aid to the maintenance of discipline, but because in after years they pleasantly recall school-days, and may exercise an influence for good.

There are, however, other and more powerful things than direct reward and punishment to assist a master in governing a school: some of these I proceed to consider.

Reference to the third page will show that we there arrived at the conclusion that one of the leading aims of a master should be to *secure the co-operation of his pupils*. This is a simple direction, as far as the words go; but a complicated one if we consider the act it refers to. To recommend a schoolmaster to gain his pupils over to his side may seem not much more definite and practical than the direction to "*become a clever master*" would be, for a man who can *do* the former *is* the latter. It is, however, possible that some good may result from going into the matter a little, and considering how this co-operation is likely to be gained; it being always remembered that the master is never, for a moment, to cease to be supreme, or to exercise perfect command.

It is of the first importance to remember that pupils become attached to a good teacher who does his work with zeal. Interest in the school will produce this zealous teaching, and so is indispensable to a master's success in gaining over boys to his side. When a master is interested himself, he can hardly fail to interest his pupils in the school and all its arrangements; and for the success of a thing in which they are deeply interested they will be anxious to co-operate. With this liking for the work as a basis, must be associated *tact* on the part of the master, that he may see what is the best way of effecting his purpose without raising opposition; *decision*, that he may determine to follow the course so selected: and *presence of mind*, at once to act in every case of difficulty.

Some men have a peculiar power of surmounting obstacles without raising opposition, of even making those who disapprove, act with them; others, when the way seems plain and direct, create difficulties. It is not easy to point out how a man can do the first of these things and avoid the second. We may, however, say, that a kind manner and a quiet, though determined, perseverance are valuable aids to the former.

Loudly proclaiming that great changes are about to be introduced, and old plans or habits weeded out, is injudicious. No persons are willing to acknowledge that all they have hitherto been doing is wrong; and this is implied when change is asserted to be necessary. However urgent one may see changes to be, they should be made gradually and unostentatiously. By such a plan the complete replacing of a vicious practice or system, by a better, may be brought about, and all the persons who are connected with a place may be aware of improvement, actually without knowing the cause; though, had the change which has brought about this improvement been ordered and loudly talked of, such opposition would have been roused as would effectually have prevented success.

Every schoolmaster should possess some knowledge of mind. I do not mean an abstruse metaphysical knowledge which generally does more harm than good, but knowledge founded on observation, and matured by reflection and comparison.* The school-room must be the schoolmaster's field of observation: all its transactions must possess an interest in his eyes, from the power which a judicious use of the knowledge gained from them gives him in developing his plan of government. When a man takes this view of a school, his teaching and management of it ceases to be painful drudgery, and becomes lively experiment; his pupils are no longer impracticable obstacles in the way of success, but indispensable aids to the acquisition of a knowledge of his work. He is, in fact, making the experiments, and registering the observations, which are to afford the grounds for such inductions as, combined, shall form his system. And this view of the work raises its character, as well as that of its conductor. He is changed from a dull unintelligent plodder, working in the midst of sullenness and gloom, to a reasoner, modifying his plans in accordance with what observation suggests, and moulding his pupils till they become his willing and intelligent co-operators.

I venture to say that no man so looking at his pupils and his work, could act in the lifeless way in which many teachers do act; nor could he fail to be inspired with such a lively interest as must ensure a large measure of success. His school is then to

* Mental science is in general too abstract, too far removed from all practical applications, to be of much real value to a Normal Master. It belongs to a region of study into which it would be quite hopeless for him to attempt to take his pupils; its very phraseology implies an amount of collateral knowledge far beyond their reach, if not beyond his own. I have already remarked that lectures on method are almost always of little value when the lecturer attempts to include the teaching of psychology. Such lectures have the appearance, without the reality of systematic completeness, and divert the attention of the students from the proper object of their study, the facts exhibited in the Model [Practising?] school.

Minutes of Committee of Council on Education.

him a place of pleasure; this influences his manner; and as cheerfulness, and life, and vigour, and activity are catching, his pupils act in the same spirit, and gladly assist in, are indeed eager to anticipate, all a master's orders. And I am really not speaking from theory; what I here describe, I have seen over and over again; and I believe that every successful school must exhibit it to a greater or less extent.

The effect of such *tact* and *discrimination*, and *power of turning opposition into assistance*, as I have been insisting on, is well shown in the following extract, The writer (ABBOTT) says:—

"I know of nothing which illustrates more perfectly the way by which a knowledge of human nature is to be turned to account in managing minds, than a plan which was adopted for clearing the gallery of the British House of Commons. The gallery is appropriated to spectators, and it sometimes becomes necessary to order them to retire, when a vote is to be taken. When the officer in attendance was ordered to clear the gallery, it was sometimes found to be a very troublesome and slow operation; for those who went out first, remained obstinately as close to the doors as possible, so as to secure the opportunity to come in again first when the doors should be re-opened. The consequence was, there was so great an accumulation around the doors outside, that it was almost impossible for the crowd to get out. The whole difficulty arose from the eager desire of every one to get as near as possible to the door, through which he was to get back again. Notwithstanding the utmost efforts of the officers, fifteen minutes were sometimes consumed in effecting the object, when the order was given that the spectators should retire. The whole difficulty was obviated by a very simple plan. One door only was opened when the crowd was to retire, and they were then admitted through the other. The consequence was, that, as soon as the order was given to clear the gallery, every one fled as fast as possible through the open door around to the one which was closed, so as to be ready to enter first when that in its turn should be opened.

Here it will be seen that by the operation of a simple plan, the very eagerness of the crowd to get back as soon as possible, which had been the sole cause of the difficulty, was turned to account most effectually to remove it."

The contriver of this highly successful but simple scheme must have experienced great satisfaction at seeing it in operation. And the exercise of ingenuity to overcome difficulty is always pleasant.

The following, also from Abbott, may be useful:—"A boy was employed by his father to remove all the loose small stones which had accumulated in the road before the house. He was to take them up and throw them into a field on the other side. He soon got tired of picking them up, one by one, and sat down to devise some better way of doing his work. He, at length, contrived and adopted the following plan:—He set up in the field, a narrow board, for a target; and then, collecting all the boys of the neighbourhood, he proposed to them an amusement, which boys are always ready for,—firing at a mark. I need not say that the stores of ammunition in

the street were soon exhausted; the boys *working for their leader*, when they supposed they were only *finding amusement for themselves*."

These two cases will show how co-operation is to be secured by the teacher;—namely, by studying those under him, and acting in accordance with laws of universal application:—In other words, by considering what boys are likely to do in certain cases and under certain conditions, reasoning of course from his experience of them;—and by thinking over what is the best light in which he can place a thing before them, so that it may appear to be, may often indeed *really* be, what they would have chosen for themselves.

Any one possessing what have been enumerated as necessary qualifications has the elements of a good master in him. These, however, require developing and exercising in the right direction. Firmness, for instance, may, as I before said, become harshness. It *would* do so in the case of an energetic man, who trusted principally to force and coercion as his means of government.

It may afford some aid towards this right development and exercise if we next consider:—

On what the Master should chiefly rely as the sources of his influence.

Much of a man's influence should be a result of *the ascendancy of his character: To the master's office* there is also attached *a degree of authority*, which, judiciously used, will be a great power in his hands. And thirdly, *the pupils have certain natural feelings and tendencies* which may be enlisted on the side of order. The point to be decided is, how these may be made available.

And first with regard to the ascendancy of the master's character. Experience may have taught us that any man of superior knowledge is respected on that account. If he also possess *kindness* and *justice*, associated with *firmness*, this respect is much increased, and the man's character acquires a certain ascendancy over the minds of others, so that they will attend to and be guided by him. These four then,—**knowledge, kindness, justice,** and **firmness** must belong to the master whose character is to acquire and retain a proper ascendancy over the minds of his pupils: **knowledge** is necessary that they may look upon him as a superior, and regard him as an authority to whom they can always go with the certainty of having their curiosity satisfied and their difficulties explained. **Kindness** must be an ingredient of a schoolmaster's character, in order that there may grow up between him and his pupils a sympathy, which shall render the obedience of the latter to the orders of the former a pleasure rather than a hardship. **Justice** should characterize him, in order that the *respect*, which his *knowledge* and *kindness* have secured, may be divested of all doubt and wavering in the minds of those under him, from the conviction that it rests on a secure and trustworthy basis: and **firmness** must come in as the stay and

support of the others; as that which makes *knowledge* reliable, clears *kindness* from the suspicion of ease and carelessness, and renders the decisions of *justice* inflexible.

The master who wishes to preserve the *ascendancy of his character* as a resource for government must constantly aim at *justice;* and never allow himself to act under the influence of *caprice*, *ill-temper*, or *favoritism:* nor must insubordination or obstinacy ever cause him to lose his self-command: such an exhibition is fatal to respect. Command of a man's self is an indispensable preliminary to his command of others.

A man whose character has much weight, exerts a constant and all-pervading indirect influence in his school, which is often, perhaps always, more educative than his direct action. By indirect influence I mean that which is unconsciously exercised by a man in authority. His every act, motion, and habit is noticed, often imitated, when he least thinks so. Thus his real character, which at such times shows itself, is exhibited to his pupils, and they judge him accordingly. Unless, then, he really possess the characteristics of which I have spoken, they certainly will not be attributed to him.

ENERGY may be added as a prime qualification. It is a quality which *commands* respect. An American writer, in speaking of it, says—"All that is in a man speaks out, in the tone of his voice, in his manners, his looks, his deportment. It often speaks more decidedly, and makes a deeper impression than the words which he utters. Energy of character shows itself by marks not easily to be mistaken. It controls the eye, the voice, the step, every motion. It makes itself *felt*. It is the life of a school. In like manner, gentleness, which, in a well-balanced character, should always be combined with it, speaks in a language no less significant and intelligible. The combination of these, **energy of action, and gentleness in the mode of action**, is most desirable in the character of a teacher. Both are insensibly, but rapidly, communicated to a school; so that a stranger, going into one, would very soon discover, by the spirit of activity or of sluggishness, whether it were under the direction of a person of energy, or a sluggard."

The Authority of the office is the second resource to which I have referred. The extent of this will necessarily vary with the individual. It is, however, true that, to the master, *as master* there is a certain degree of authority accorded by all. Pupils regard it as unlimited, and never dream of calling in question the master's right to decide any point; nor do they often refuse obedience to his commands, indeed we may safely say *never*, until after they have learnt from experience, that he gives them without intending that they shall be obeyed; or, at least, without insisting that they are, which is much the same thing practically. This power is *placed in* the master's hands; all that he has to do is to retain it. In the directions already given I have endeavoured to show how this may be done, so need say no more on it here.

The Natural Feelings and Tendencies of the Pupils is rather more comprehensive. It was said on a former page that boys might be governed almost entirely through reason and their natural feelings; and that these were the legitimate basis of authority. We may go further, and say that they are those on which a master *must* mainly rely if education, in its wide sense of forming the future man, is to be carried on. Good habits cannot well be formed when each particular act is the result of fear and compulsion, instead of being performed from the conviction that *it ought* to be done, and because it is reasonable. Whilst, on the contrary, acts produced by these latter considerations are likely to form habits, that will retain their hold after the pupils are withdrawn from the immediate authority of the master: and the formation of such habits is the true end of education. To enlarge on this point would involve a long digression;—It may not, however, be out of place to give Locke's words on this matter. Speaking of education, he says:—"The business thereof, in respect of knowledge, is not, as I think, to perfect a learner in all or any one of the sciences, but to give his mind that freedom, that disposition and those habits, that may enable him to attain any part of knowledge he shall apply himself to, or stand in need of, in the future course of his life."

I next proceed to consider some of the natural feelings and tendencies in his pupils, which a schoolmaster should rely on as furnishing him with the best means of government. Among the most general and powerful of these may be enumerated:—

First.—**Curiosity, and its associate, love of knowledge.**
Second.—**The pleasure of working and being fully occupied.**
Third.—**The satisfaction experienced in overcoming difficulties.**
Fourth.—**The pleasure felt at doing as well as others, and at doing anything well.**
Fifth.—**Desire to prepare for the future.**
Sixth.—**Love of approbation.**
Seventh.—**Desire of advancement.**

Some of these exist only in the germ, and want developing; others are already active, and require nothing more than guiding.

Curiosity is natural to all children, and there are few things from which they derive more pleasure than from having it satisfied. The extension of this into a love of knowledge generally, must be the work of the master. Knowledge will be attractive or repulsive according as a teacher has or has not skill and judgment. When well selected, carefully simplified, agreeably presented, and impressively given, there are few to whom it is not agreeable. The curiosity of children shows itself in their innumerable questions, and it will be kept alive in them if *simple* and *concise* answers be given; but if they be confused with wordy explanations, which mean *nothing* or *anything*, it will soon be deadened, and future love of

knowledge often altogether repressed. As is natural, they are anxious to know about such things as come within their range of observation; on those things then, much of elementary school-instruction should turn. What is read, should, when possible, be connected with what is known. That instruction of this kind may be given, the master must possess accurate and varied knowledge; and that it may be liked and sought for, his manner must be kind. Pupils should be encouraged to ask their teacher questions at all times, as the opportunity of answering such questions gives him intercourse with them of a sort not otherwise possible, yet of the best and most valuable description: for pupils would be very unwilling to offend a master who has constantly given them pleasure by telling them curious and interesting things. Boys are often listless in class, not because they do not like knowledge and wish to acquire it, but because what is presented is not adapted; not such as they can understand; and therefore not such as to arouse interest, or excite attention. **They enjoy being fully occupied.** This want of interest leaves the mind *unoccupied*, and as a natural consequence, something else to do is at once sought for; talk and play necessarily follow, for boys must and will be occupied, and if the master has not the power to engage them, they will do it for themselves, and introduce disorder and irregularity as a necessary result. Of the way in which pupils may be occupied I shall speak more fully presently. I wish now merely to show that it is a pleasure to them to be at work.

Satisfaction at overcoming difficulties is, I think, equally natural with these, though it may be later in gaining strength, and stand in need of careful fostering. Most men, I fancy, have felt the exquisite pleasure that there is in surmounting a difficulty, and in effecting what has baffled them for some time; though to few is it given to realize it to the extent to which Sir Isaac Newton did, who, when he was on the eve of his grand discovery of the theory of gravitation, seeing that his laborious calculations were bringing out a true solution, was so overcome with pleasure and emotion as to be unable to proceed, and compelled to leave the completion of his work to a friend. Few, I say, can experience the feeling in this intensity; but, than the degree of it which we, ordinary men, *can* feel, I know of nothing more invigorating and healthful, of no feeling which gives such confidence in a man's own powers, such pleasure in the exercise of them, or such determination in their application. Nor is this less true, in its degree, of children. They simply require gentle guidance and cautious assistance.

Intimately connected with this is **satisfaction at doing a thing well.** I might say it was a part of it; for a person who does a thing well, overcomes a difficulty of a particular kind, though not, perhaps, in the sense in which we generally use the phrase. Most

people can do something in *some* way: the number who do *well* what they undertake is much more limited. This habit must be cultivated, for there is the opposing tendency, to do a thing with as little labour as possible. They are both equally natural, though, with most people probably, the latter is the stronger; and if the two be left to themselves, this one will soon become so strong as to overpower the other. This other must therefore be encouraged and strengthened, by directing the boy's attention to the *right he has* to feel satisfied when he has done well, and the *consequent happiness* he will, and, appealing to his own experience, *does* enjoy.

Thoroughness, as an element of character, is invaluable; and nothing tends more to produce it than the habit of doing a thing well; not only as well as others, but *well absolutely*. The comparison with others brings into operation a lower motive; but one which is still useful, and to be encouraged, at the same time that it is properly regulated. There is nothing wrong in wishing to do as well as, or better than others; the wrong consists in envying and looking with jealousy at them when one is unable to do so. The desire to do well naturally developes into a wish to excel, which is a great resource for a master to fall back on, always remembering that it must be carefully managed to prevent its generating envious feelings. That this desire of excellence is very strong in some, existent in almost all, cannot be doubted. A master's duty is, *to take advantage* of it for purposes of government, and *judiciously to develop it* for the future good of his pupils. The man so formed, who determines to excel in everything he takes in hand, is the one to do great things:—to benefit the community to which he belongs, as well as to promote his own interests. [And this is an inducement that may fairly enough be held out to our teachers, as one that should influence them. If the wish to further a man's own interests is not a high motive, it is at least a legitimate one, and in universal operation, though often speciously disguised. A man is not only perfectly justified in wishing to advance his own interests, he is bound to endeavour to do so, in justice to those who are dependent on him. But he must ever bear in mind the essential condition that his interests are to be promoted *only in a legitimate way*. Now it is probably more generally true of the Department of Education than of any other, that promotion goes by merit. Speaking broadly, a man's merit must be judged of by his success, so that the teacher who is most successful in his work, is also most successful in promoting his own interests,—he is at once benefiting both himself and the community].

The desire to prepare for after life is another tendency, for the development of which judgment is required. The younger the boy, the weaker is this feeling, as a general rule. The

principle, however, may be acted on earlier than is generally supposed. A young boy may be induced to exert himself strenuously to learn to read, if it be *clearly* shown to him that the ability to do so opens the way to the acquisition of knowledge; and again, that knowledge is both an advantage and a pleasure to a man in his future life. To the older boy the same line of argument will be convincing. The thing to be remembered is, to make instruction so practical that its connexion with a boy's probable future calling may be distinctly seen. The carelessness evinced by many while at school is due—after the main part, which is to be put down to bad teaching—to the want of any apparent connexion between what is taught and what they are likely to require hereafter. True, good instruction has a value educationally, independent of any particular use to which it may be put; but, as well as this bearing, which all do not appreciate, we must give it that more tangible one of practical usefulness whenever it is possible.

In India, however, this point does not require pressing. Hindoos are wonderfully anxious, from the earliest age, to learn; and from the time they are able to understand reasoning, the various examinations that guard the way to the public service, offer such an inducement to the study of everything that *tells* in them as to leave absolutely nothing for the teacher to do to secure attention and hard work from his pupils. Hindoos are probably the most willing, docile, attentive and assiduous pupils in the world. Any failure with them must argue the grossest incompetency on the part of the teacher.

Love of Approbation is another universal principle. There are few who do not value the praise of some whom they know, or are connected with. That *that* of any particular person may be valued, he to whom it is given must either respect the giver, or believe that his approval will be useful. The master may make his approbation valued on both grounds. I have already spoken of the respect for himself with which he *may*, and *ought to* inspire his pupils. His praise also derives value from the consideration that to him belong the promotion of each, the regulation of his studies, and to a greater or less degree, the rewarding him. Every master must bear in mind that, to indiscriminate praise (or blame either) no value is attached. Let it never be given unless deserved, then the mark of approval is something for which pupils will do a great deal. Where *kindness* in the master, and *respect* in the pupil are the bonds by which they are connected, desire of the master's approbation is a most powerful auxiliary in the government of a school. And this may be cultivated to such a degree, that an approving word, a look even, shall be a sufficient reward for the exertion of hours.

The Desire of Advancement is a commendable motive. That it

may operate most usefully and powerfully, promotions should be made only after examination, in which a fixed standard is reached. This will ensure thoroughness in the work of the elementary classes, and place some palpable object before the pupil for him to aim at, so strengthening the feeling we are now speaking of. This consideration, of giving a boy something definite to aim at, is very important. In all cases, but with boys especially, what is remote and doubtful, even though its importance be acknowledged, does not, and cannot, in the nature of things, exercise that powerful influence which what is near and certain does. A coming examination, the result of which determines a boy's position, places a reality before him, and so is calculated considerably to influence his attention to his studies.

In concluding these remarks on Discipline, it may be stated that they have had in view to show that the discipline of a school is of great importance; that, to the exercise of a wholesome discipline, order is necessary; and that most masters may, by exertion and devotion to their work, gain the ascendancy and exercise the power requisite to its maintenance, and to a rational government of those under them.

It will be pretty evident that to guide properly the natural propensities which have been enumerated, the master must possess skill, judgment, weight of character, and devotion to his work. I need only add further that he who *can* thus guide them, will seldom have to fall back on any less pleasant means.

I now proceed to the second division of the subject.

Instruction.

Much on this subject has necessarily been incorporated with the previous remarks, for the converse of the maxim that without ability to govern well it is impossible to teach well, is true, and we may as safely assert, that, without ability to teach well no man can govern well; so that teaching has unavoidably been treated of in considering how the government of a school was to be carried on. It is, however, desirable to go into it more fully.

A gentleman of large experience in educational matters says, a knowledge of the Art of Teaching consists,—

First.—Of the ability to simplify a subject to the comprehension of children.

Second.—Of skill in placing it before a class in this simplified form.

Third.—Of the power of fixing the attention and drawing out the intelligence.

But, as a matter of fact, the first of these includes the other two, and cannot be treated of separately. He who can simplify a subject can place it before a class, or any other audience, in this form; with more or less ability, of course, according to his command of forcible language, his confidence, &c.; and he, who can

so simplify a subject and present it to a class, must, necessarily, command their attention while he does so. Most of what is to be said will therefore come under the first and second heads.

In the first place then, a schoolmaster must be able to make what he is teaching intelligible; and before he can do this he must thoroughly understand it himself.

"That he may be able to present his subject to the minds of the children under its most elementary forms, he must himself have gone to the root of it: and, that he may exhaust it of all that it is capable of yielding for the child's instruction, he must have compassed the whole of it." If a man knows only part of a subject, or a few facts on a particular point, his lesson *must* consist of such part, or of such facts, whether simple and adapted or not. A lesson is not complete, however, unless its connection with others is brought out; nor will the series of which it forms one be calculated to give pupils a thorough knowledge of what is taught, unless it be shown what bearing the part treated of in each lesson has on other parts of the same subject, or on other subjects. To take a simple illustration. Suppose that, in teaching Algebra, a master gave the following equations to be solved:—

$$(1) \qquad x + x + \sqrt{a + x} = m$$

$$(2) \qquad \sqrt{\frac{ax - 1}{ax + 1}} = 4 + \frac{\sqrt{ax}}{2} - 1$$

If his class were not much advanced he would probably find many of them squaring the first as it stands, or putting it into the form—

$$a + x = m - \sqrt{a + x}$$

and trying what could be made of it that way. If he were a teacher unable to perceive and make the most of what a lesson is capable of yielding, he might, perhaps, content himself with working it, thus:—

$$a + x + \sqrt{a + x} = m$$

$$a + x + \sqrt{a + x} + \tfrac{1}{4} = m + \tfrac{1}{4}$$

$$\sqrt{a + x} + \tfrac{1}{2} = \pm \sqrt{m + \tfrac{1}{4}}$$

$$a + x = \left\{ - \tfrac{1}{2} \pm \sqrt{m + \tfrac{1}{4}} \right\}^2$$

$$x = \left\{ \tfrac{1}{2}(-1 \pm \sqrt{4m + 1}) \right\}^2 - a$$

Another, who saw how to make the most of the example, by generalizing from it would take the opportunity of explaining that it is not essential, before completing the square, to bring the equation into the simple form where x^2 is the first term, and x, with or without an expressed co-efficient, the second, but that this letter x is a general expression, conveniently standing, in the

specimen examples worked in books, to exemplify the general rules, for a quantity of any number of terms, and that in a quadratic equation, as in the case before us, a quantity of two terms often took its place. He would further point out that the essential preliminary to completing the square, was getting two quantities, one of which was the square of the other, referring at every step to the example just worked. Such general explanation would do much more than enable the pupil to solve the particular example given. It would give him an insight into two principles of universal application throughout the subject.

So with the second example. Boys might be multiplying up, or squaring, or floundering about in all manner of ways, and a teacher might get them out of their difficulty by working the example in four lines, thus :—

$$\frac{ax - 1}{\sqrt{ax} + 1} = 4 + \frac{\sqrt{ax}}{2} - 1$$

$$\sqrt{ax} - 1 = 4 + \frac{\sqrt{ax}}{2} - 1$$

$$\sqrt{ax} = 8$$

$$x = \frac{64}{a}$$

Another goes into the general principle, that in an equation, especially when a fraction is involved, you should always look out for factors; then he would direct attention to the beautiful generality of that little formula $(u + v)\ (u - v) = u^2 - v^2$, explaining that, as in the former case x, so here u and v are perfectly general, the identity being equally an identity when we say the formidable looking quantity,—

$$(a^2 + 3b^{\frac{1}{2}} - 2c^{\frac{1}{3}} - d^{\frac{1}{4}})\ (a^2 - 3b^{\frac{1}{2}} + 2c^{\frac{1}{3}} - d^{\frac{1}{4}})$$

$$= \{ (a^2 - d^{\frac{1}{4}}) + (3b^{\frac{1}{2}} - 2c^{\frac{1}{3}}) \} \quad \{ (a^2 - d^{\frac{1}{4}}) - (3b^{\frac{1}{2}} - 2c^{\frac{1}{3}}) \}$$

$$= (a^2 - d^{\frac{1}{4}})^2 - (3b^{\frac{1}{2}} - 2c^{\frac{1}{3}})^2$$

$(a^2 - d^{\frac{1}{4}})$ taking the place of u; and $(3a^{\frac{1}{2}} - 2c^{\frac{1}{3}})$ that of v.

He might even go a little further and show the connexion of this formula with Euclid, ii—5.

Again, in reading Milton, perhaps a class comes to the lines

> " At once as far as angels ken, he views
> The dismal situation, waste and wild,"

when a question arises as to whether *ken* is a verb or a noun. The teacher says it is a verb, the sentence being—" as far as angels see"—Even granting this to be correct, there is no real teaching in such an arbitrary assertion,—none of that discipline which language is so well-suited to be the medium of. Another

may say,—the word is either a verb or a noun; nothing in the line determines the point; if it be a verb, its subject is '*angels;*' and if a noun, it is the subject of the verb '*extends*' understood, '*angels*' being then possessive :—the syntax is correct either way. But turn to P. Lost, iii—622 :—" Whereby he soon

" Saw within ken a glorious angel stand."

Now what is '*ken*' here ?—Decidedly a noun. Again he would take the expression, 'I dinna ken,' where the word is a verb. He might then say it was not possible to determine what the word should be called in the passage,—that in fact it was quite immaterial whether we called it a verb or a noun. He might take the opportunity of pointing out,—that the value of grammar consisted in its leading to accurate appreciation of an author's meaning, and to seeing the exact bearing and connexion of every word or group of words, rather than in teaching us what part of speech to call every word,—that, in fact, there was more real grammar in looking at a word from every point of view, than in learning fifty pages of rules. A good teacher would, in such a connexion, refer to the usage, so common in English, of using the same word as two or more different parts of speech, often distinguishing by means of a change in the position of the accent; for instance, this very word accent is here a noun; whereas, when I throw the accent on to the second syllable, as in saying 'he does not accent that word correctly,' it is a verb. With the same class that this teaching was suited to, he might appropriately take such an extract as :—

" To-day he puts forth
" The tender leaves of hope, to-morrow blossoms,
" And bears his blushing honours thick upon him,"

and work out the word '*blossoms ;*' showing that it might be a noun, that with a semicolon after the word it could be nothing else ;—that it may be a verb, that, in fact, the close connexion established between it and '*bears*' by the conjunction '*and*' makes it so.

No master can treat subjects in the way indicated above unless he has read a vast deal more than he has to teach ; unless his knowledge is varied as well as accurate. Such a knowledge, even of one subject, cannot be acquired in a week, or a month, or a year ; it must be gained by hard work, and assimilated by long thought until it becomes so easy, certain, and natural as to appear almost intuitive. Depth first ; width afterwards. The more a man knows the better; but what he professes to know at all he must know well. A schoolmaster ought to be a reading man ; if he never adds to his stores of knowledge, yet is always drawing on them, they must become exhausted. He should have an eye to usefulness in all he reads. A man whose thoughts are in his work will gather something to illustrate his teaching often from the most unexpected sources,—from a stale news-

paper, or from a stray page of an old book that he picks up; it is, indeed, astonishing how such a man will appropriate a fact or an opinion to his own use, storing it away in his mind till opportunity for using it offer. A good knowledge of two or three subjects will so harmonize facts, and open up such relationships between them that nothing will come amiss.

It will be seen that the kind of study I am now recommending has a bearing on a teacher's daily work. That relation must never be lost sight of. If it is, and a man begins straying off ambitiously into subjects far removed from what he has to teach, he is likely to do himself fatal injury, especially if his pupils are children. The gap is always wide enough between an educated man and an ignorant and perhaps dull child. Sympathy between them is difficult, and it is the want of enough of it to bridge over the gulf that makes so many schoolmasters listless about their work, discontented and inefficient. Whether a man is reading the Ramayanam, Shakspeare, or Trigonometry, he must never forget that, however much his knowledge of language may be enlarged, his taste cultivated, or his intellect strengthened, the study is useful to him, as a schoolmaster, only to the extent, to which it enables him, as well, to teach simple Tamil, easy English, and elementary Arithmetic with more advantage than before, as to impress some stamp of his own higher culture on those under his influence. Even this latter advantage is not always secured, though our first conclusion might be that good to the minds of his pupils must spring from the enlargement of a schoolmaster's own mind; the fact being that a man who selfishly reads for his own gain or gratification, often actually becomes estranged from those with whom his every wish should be to sympathize more fully, in order that he may influence them more beneficially.

I dwell much on the necessity for reality in a schoolmaster's knowledge, as there is a strange notion amongst some young men that a man can become a schoolmaster in a month,—that, if he enters a Normal school and learns what is termed a '*system*,' he is fit to conduct a school,—that, if he becomes acquainted with certain methods and appliances, he must produce great results. Now all this is very fallacious, and injurious to the interests of education. If a man does not know a subject he cannot teach it. Methods and appliances are so many instruments in his hands; and, if he can use them, the better the instruments, the more can he effect with them. But, knowing how to teach a subject will not give a man a knowledge of the subject, and his method is useless, as he has nothing to apply it to. Knowledge must come before, or, at least, with, method. For instance, I say that, in teaching Euclid, it is a good plan,—

First.—To see that the general enunciation, is clearly understood.

Second.—To point out how the special enunciation, applied to particular figures, corresponds with this.

Third.—To see, before beginning the proof, that a pupil knows exactly what he has to prove, and what is given him to start with;—with beginners, to write this on the black-board.

A man seeing these to be the steps in the process, and knowing little or nothing of the subject, may say at once;—"Yes, I see, I can teach Euclid now." Put, then, a class before him, to demonstrate a proposition, and see what sort of a hand he will make of conducting the lesson. Of course the thing is absurd—He must know *Euclid* first; then, to know this, or any other systematic way of handling each proposition, will *with practice*, improve his teaching. So of every other subject. System—method —is very good in its place—its place being, not to supersede knowledge, but to supplement it. The tone of the previous remarks makes it, perhaps, unnecessary for me to say that, any inference, from what is here said, to the effect that I am inclined to undervalue *Method* would be incorrect. The subject seems to me of the utmost importance, and one which a schoolmaster must study in order that his usefulness may be co-extensive with his knowledge. Many clever men are very bad teachers. A man must know his subject; but it is equally necessary that he should know the capabilities of those to whom he is to teach it. If he knows their powers, he will, at least *endeavour*, to bring his information into a form suited thereto.

Other persons again are under the impression that a subject can be read up in a week. Young men to whom admission into the Normal School for training as masters has been refused, on account of their general ignorance, have expressed themselves perfectly certain that they could prepare any subject which might be named so as to be able to pass, in a few days, any examination to which they might be subjected; and have gone away fully persuaded that they were treated most unjustly in being refused the opportunity they asked for. As far as my experience goes, this delusion is peculiar to this country, and even here there are probably not a great number under it; but many others go to very absurd lengths in the same direction. A master, for example, who has never read more than the easier portions of Algebra and Trigonometry, finds laid down for a second class certificate;* Wood's Algebra, Part ii of Colenso's Trigonometry, Statics and Hydrostatics; to any one of which subjects, months might be devoted with great advantage, and he proposes to read the whole of them in three, besides teaching six hours a day during that time, doing properly what school-work requires doing out of school hours, and reading up such trifles—for such he must regard them—as, four books of

* This is the old second Grade, the examination for which has since been superseded by the B.A. degree examination.

Milton's Paradise Lost, Macfarlane's History of India, Taylor's Ancient History, &c.

Young schoolmasters, and, indeed, other people too, often fall into the error of thinking, that as long as they are going through books, no matter how, they are doing something. Something they are doing certainly,—great injury to themselves and everybody under them. They are rapidly weakening whatever power of close application and hard thinking they may ever have had, and laying such a foundation of smattering as they will never be able to raise a structure of sound knowledge on. *Multum non multa*—*much* of one, *not a little* of many—must be the motto of every man who wishes to know anything really well. Emphatically must it be that of a man on whom others are to rely in doubt—of a schoolmaster. A man who read a hundred lines of Milton so as to be able to write a paraphrase, in which every distinctive epithet of the poetry should have an equivalent,—in which there should be exhibited a nice appreciation of the exact force of an appropriate word or phrase,—and of which the general meaning should be clear and perspicuous: who so read it that he could see exactly the modifying effect of every clause, and the syntax of every word—I say, such study of a hundred lines would teach a man more of the English language, than a race through one book, or through six. I would go further, and say that it would be a better preparation for an examination in the language of a book than a hurried cramming up of the whole would.

I proceed to the second qualification of a good teacher.

Skill in placing instruction before a class in a simplified form is a qualification more special in itself than the former, and to be acquired only in a more special way. Knowledge can be gained by study; practical ability by practice only. A man may read books and hear lectures, as to how to teach, for twenty years, but he will never be able to teach until he begins to do it; and he will be able to do it well, only after long practice. An opinion is sometimes expressed to the effect that no man can become a good teacher unless he is naturally fitted for it. I quite believe that no one *can* become a *first-rate* teacher without a natural bent, and special fitness; but to hold that none but such can become, at least fair teachers, is to allow too little power to practice and a man's will. *Where there's a will there's a way* is a very homely proverb, but a very true one. If a man undertakes anything reasonable, with a determination to do it, and persistency enough to persevere, he will succeed. Certainly, as has just been implied, some men are peculiarly qualified,—from sympathy with boys,—youthfulness of character,—facility of illustration,—a command of easy and graphic language,—or other characteristics—and become better teachers than others ever could; but, as a general rule, any man, having no physical defect of speech, hearing, &c., can acquire skill as a teacher if he lays himself out for it,—by a

careful use of his own experience,—by reading the records of that of others,—comparing his work with theirs,—and endeavouring either to put in practice the plans they recommend, or improve on them where there seems to him room to do so.

The first and great requisite for a good teacher is, ability to enter into the mind of a child and read his thoughts,—to read the working of his mind—to see, when a wrong answer has been given, what it arises from, what misconception there is, and what wrong connexion has been established. The necessity for this power on the part of a master has already been referred to, more than once, in connexion with Discipline, and it comes as correctly under the head of Instruction; for a man who enters heartily into a boy's mind, and, in imagination, change places with him, is in a position, not only to see exactly how influence may best be exercised, but also to suit his instruction, his questions and explanations, to the capacity of the learner. He becomes, too, so interested in his lesson, that the attention of himself and his class is entirely fixed on it, and anything approximating to listlessness, or a wandering of the mind off to other subjects is impossible. Of course, energy will be a striking characteristic of such teaching.

I will give one or two illustrations of the way in which insight into a pupil's thoughts enables a teacher to bring a point out clearly and impress it forcibly.

In giving a lesson on geography one day, a teacher, referring to the limits to which certain vegetables extended, spoke of "pine trees" as growing as far North as the 68th parallel of latitude; which another, in afterwards making remarks on the lesson, objected to as incorrect, he being under the impression that *pines* were confined to tropical regions. Here was a wrong connexion established in the mind of the objector. He was thinking of the pine-apple whilst the other spoke of the pine tree commonly (though incorrectly) called *fir;* but neither saw how he was wrong, or how the other was right. This was cleared up by the master who conducted the lesson; the objector was pleased at having the source of his mistake pointed out; and, of course, information so connected was impressive and not likely to be forgotten.

Again, a boy says *adapted* means chose; one teacher simply passes him, has the mistake corrected, and so ends the matter. Another does this, and something more. He has the error corrected first, to give a boy who does know, the opportunity of showing it and of gaining a place, then, seeing exactly the origin of the mistake, he says, you were thinking of '*adopted*' which *does* mean *chose*, but "*adapted*," is a different word altogether, and, means "*suited*"—To make the point more clear, he would write on the black-board

adopted = chose = { அங்கீகரித்துக்கொண்டார்கள் =
தெரிந்துகொண்டார்கள்.

adapted = suited, fitted = { இசைவாக்கினார்கள் = தகுதியாக்கினார்கள்.

and then require the words to be used in sentences of the boys' own formation, first having one for each word, afterwards a longer sentence to include both, to see that the distinction was fully understood. It is a *principle* always to question after an explanation. This is the only safe test. On account of its being so much more easy, and pleasant to take it for granted that a class understand what has been explained, a master is very likely to act on the assumption that, when an explanation or a lesson has been *given*, everything has been done: he should, however, remember that **a lesson is not given until it is received.**

The above words, treated as here suggested, would give something like the following result on the board:

adopted = அங்கிகரித்துககொண்டார்கள்.

They adopted the plans he proposed. } = { அவர் சொல்லிய முறைகளை அங்கிகரித்துக் கொண்டார்கள்.

adapted = இசைவாக்கினார்கள்.

They adapted themselves to circumstances. } = { தங்கள் காரியத்துக்கு இசைய நடந்துகொண்டார்கள்.

both

The plan he hastily adopted was not adapted. } = { ஆராய்வில்லாமல் அவர் அங்கிகரித்துக் கொண்டமுறை இசைவானதல்ல.

In the same connexion reference should be made to any proverbs or common sayings, which illustrated the use of either word, and to any similarity or difference of idiom and expression in the two languages. For instance, in the case before us, there might be quoted the prose adage "காரியத்துக்குஇசையநடக்கவேணும்," as well as the poetical line,

"காலத்துக்குத்தக்க கோலம்."

Then it would be pointed out that while, in English, the word 'adapt' is complete in itself, expressing the whole action, the word இசை, though containing the essential meaning of 'adapt,' cannot be used alone, according to Tamil idiom, but requires an auxiliary varying with the dependent noun, to denote the exact character of the adaptation; as above, where, in the phrase 'adapt to circumstances,' in the sense of conducting oneself in a certain way, the verb must be rendered by இசையநட; and—'adapt an explanation' including the act of speaking, required it to be இசையச்சொல்லு—Again, in 'adapt a house to the purpose it is wanted for'—the idea of building coming in makes it necessary that the verb should be இசையக்கட்டு. Then, of course, uses of the same words in other senses would be a most interesting point to go into.

On the forty-sixth page we read,—"The teacher says, 'you

were thinking,'" &c. The same form occurs elsewhere, some explanation as to how the words are to be understood may, therefore, not be superfluous to prevent misapprehension. When, then, I say—'the teacher says so and so,'—I do not mean that he actually uses those words—at least, not at first. The effective teacher is he who gets what he wants out of the boys, laboriously and little by little; then, when he has worked out the whole of the matter, he sums up the result, putting the pith of it into a short sentence or two, clearly enunciated to the whole class. For instance, the words:—"you were thinking of adopted, which does mean chose, but adapted is a different word altogether and means suited"—would be the essence of the answers received during one or two minutes' questioning. In doing this, a teacher merely condenses what the class has given, in order to make it more clear and emphatic. And such a habit is important. Nothing gives the same accuracy and precision. Teachers may often be heard saying a great deal, who, yet, leave the boys so confused, after all, that a question on the point supposed to have been elucidated would not be answered by one in the class. It may be admitted that it is often necessary and desirable, to say much more than could be brought into a reply to a question; even, with an advanced class, to take different views of a thing, but a matter should never be dismissed before the substance of the real facts has been put clearly and concisely, either by the teacher or by one of the pupils. It is a fatal mistake to work for boys. They do not like it, as it fatigues them to sit as passive recipients merely: they learn nothing, for what is got without effort is lost without regret—even if there is the will, there is not the power to retain it: their minds are not strengthened, since the faculties are not exercised. Work,—individual work,—is the condition of success. Good lessons are good things, but they must be used as stimulants to work, and not abused by being made substitutes for it. No student that trusted to what his teacher did for him, ever learnt anything. The master's place is to show boys how to work, and assist them in getting over difficulties; not to do the work, or remove the obstacles.

In the illustration treating the words *adopt* and *adapt* there were assumed two principles which it is desirable to bring out more prominently, on account of their importance. These are:—

First.—**That slight distinctions are made more clear and impressive by being brought together and compared.**

Second.—**The value of a vernacular in giving accuracy to knowledge.**

Though these two are apparently unconnected, they work marvellously into each other. Every teacher must have found the difficulty of getting the distinction between words nearly alike remembered. Bringing the words together with a clear explanation of the difference, and then the use of each, is good, very good; but the expression of their meanings in the vernacular, when the

whole cause of the difficulty,—the similarity of form,—is removed, is vastly better. This power which the use of two languages, side by side,* gives us, is enormous. That it should be taken so little advantage of is wonderful. I am tempted to say with Young;—" If not so frequent, would not this be strange?
That 'tis so frequent, this is stranger still."

It is not *only* in this way that the Vernacular ought to be used but always. A man who had a good knowledge of both languages, and possessed teaching-power enough to be able to use it, by working them into each other, turning almost everything said in English into the Vernacular, rapidly and accurately, comparing the two, investigating derivations, and tracing out analogies, might be, in my estimation, almost perfect as a teacher of both languages. Very often, particular words may, as it were, have life infused into them, by a reference to cognate forms. To give one example in illustration. Not long since I heard a teacher explaining to a class that the word Mediterranean was derived from two Latin words; *medius*, middle, and *terra*, land or earth, and that the word meant "middle of the earth," &c. Now this was all very good, though better adapted for English than Tamil boys To all, such an explanation, would give the word a meaning and a reality, especially if it were explained that the ancients gave it the name from its being in the middle of, or surrounded by land; but with us, how much *more real* would it have been, had the teacher compared it with the more familiar words மத்திய middle, and தரை, earth; and the resulting compound மத்தியதரைக் (கடல்). They would have jumped at such an incorporation of their own words, immediately have made Mediterranean out of it, and probably never again have heard the sea mentioned without thinking on the meaning of the name and why it was given; whilst the Latin would be a dead letter, lost almost as soon as received.

Answers which have an element of truth and correctness in them should be taken up by a teacher. It is evident that a boy who gives such an answer is thinking. The incompleteness of his answer will often be a result of his limited command of language: then the teacher's assistance may be brought in with good

* I sometime since heard a master in ch[illegible] important Normal School explaining to a class of student[illegible] by side,' here used, meant, 'arranged in parallel columns, [illegible]e forty-seventh page. I certainly felt chagrined, at having expressed myself in such a way as to admit of a meaning so utterly different from that in which I had used the words, being given to them, especially by one undertaking to expound them. In revising this Edition for the press, I have, therefore, looked carefully to see how I could put my meaning more clearly, but I have not been able to devise any better expedient than a note, to explain that, 'the use of two language side by side' means, 'The constant daily use, by the great majority of both teachers and pupils in our schools, of Tamil (or some other Vernacular language) and English indiscriminately, out of school as well as in it,—Their use in the street, the bazaar, the school, and the house.'

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effect, for a boy who really tries to answer should never be discouraged, and this will be the case if he is passed. A teacher, in giving a lesson on Euclid i-9, asked the meaning of the phrase "remote from A;" one boy answered "*far off*;" another "*below the base.*" Now, each of these has something of truth in it, so that neither should be rejected as wrong, or accepted as absolutely right. The latter is indeed true for the figure usually given, but the figure may, and should be so constructed that '*remote from A*' means '*above* the base.' Both boys, however, were thinking, and probably considered themselves right; the teacher should then have taken up the answers and shown that the first meant, *anywhere*; he should have shown *how far* the second was right, and led on to the general explanation that 'remote from A' was the same as "on the other side of the base from A."

And I have here assumed another principle of teaching;—**show how a thing is wrong,** and not consider the simple correction of a blunder sufficient. By getting boys to see how a thing is wrong, they are led to think, and taken along with the teacher. Such a course impresses the information in question on the mind, and secures attention. The writer, to whom I have before referred, says, "There is no better test of a lesson than to consider how much of it the children *have carried away*; nor any better test of a teacher than to observe whether the children in his school have *learned to attend.*" Teaching which leads boys to see their error, demands thought, and must, consequently, excite and sustain attention; whilst instruction which is based on what is already known, and to the acquisition of which the pupils' own first attempts have led the way, will gain a better hold on the mind, and therefore be more likely to be carried away and retained than any other.

An error which some teachers fall into is, never to take an answer as correct unless it be in such words as they have already, in their own minds, determined on. This is unjust to a boy and injurious to the master. It is unjust, for the boy's words may be as good as, perhaps better, because simpler, than the teacher's; and it is injurious, since, when the boy afterwards hears the explanation, he will think to himself "that is what I said." This repeated constantly, will produce ill-will or sulkiness; for boys, equally with men, desire credit for exertion and knowledge, and dislike any one who withholds it when it is their due.

And this **taking up answers** is, perhaps, most important from the fact that it enables a master to **connect what he wants to teach with what is already known**;—a point always to be kept in view. Information, so interwoven, is better understood, has a more educative influence and is more likely to be remembered, than what is told to boys. **The master is doing little for them, they are working for themselves.** This is very important: first, from the

principle before laid down, that there is pleasure felt in working and being fully occupied; secondly, because knowledge gained by self-effort is more valued, more impressive, and therefore likely to be retained longer, than what is passively received. Further, pupils are fond of showing what they know. A teacher who goes on talking long on any point, will find his class grow weary and dull, but let him ask any boy to tell what he knows about the thing, *i.e.*, supposing it to be what he knows something of, or question the class, and he will find the whole of the boys spring into life in a second. Every one is anxious to show that he knows something of the subject as well as others. Such interest, life, and exertion are vastly more important than the subject-matter of the lesson. *That* may soon be forgotten, but the habit of thinking over a thing and making something out of it, especially if the amount of help given by the master be gradually reduced, is not likely soon to be lost. The most practical of the English Inspectors says in his last report "the fact is that all the best cultivation of a child's mind is obtained by the child's own exertions, and the master's success may be measured by the degree in which he can bring his scholars to make such exertions absolutely without aid. The business of the schoolmaster is *not so much to teach as to make the children learn.* Whatever makes learning pleasanter, completer, or surer to them, he ought to supply; but the moment that he takes their work upon himself, and does for them, what they ought to do, and can do for themselves, he is doing harm." It will at once be seen that the words which are in italics embody what has already been laid down as an important principle of teaching, in the form—"**Do as little as possible for a boy; lead him to work for himself,** a principle well brought out in the following extract from ARNOLD'S LIFE, which, as well as illustrating this paragraph, throws light on some of the remarks which occur in other parts of the book:—"His conviction was—that it was not knowledge, but the means of gaining knowledge which he had to teach"—"His whole method was founded on the principle of awakening the intellect of every individual boy. Hence it was his practice to teach by questioning. As a general rule, he never gave information, except as a kind of reward for an answer, and often withheld it altogether, or checked himself in the very act of uttering it, from a sense that those whom he was addressing had not sufficient interest or sympathy to entitle them to receive it.

In proportion to their [the boys'] advance in the school he tried to cultivate in them a habit not only of collecting facts, but of expressing themselves with facility, and of understanding the principles on which their facts rested. 'You come here,' he said, **'not to read, but to learn how to read;** and thus the greater part of his instructions were interwoven with the process of their own minds; there was a continual reference to their thoughts, an acknowledgment that, so far as their information and power of reasoning could take them, they ought to have an opinion of their own. He was evidently working not for, but with the form, as if they were equally interested with himself in making out the meaning of the passage before them. His object was to set

them right, not by correcting them at once, but either by gradually helping them on to a true answer, or by making the answers of the more advanced part of the form serve as a medium, through which his instructions might be communicated to the less advanced. Such a system he thought valuable alike to both classes of boys. To those who, by natural quickness or greater experience of his teaching, were more able to follow his instructions, it confirmed the sense of the responsible position which they held in the school, intellectually as well as morally. To a boy less ready or less accustomed to it, it gave precisely what he conceived that such a character required. 'He wants this' to use his own words, 'and he wants it daily—not only to interest and excite him, but to dispel what is very apt to grow around a lonely reader not constantly questioned—a haze of indistinctness as to a consciousness of his own knowledge or ignorance; he takes a vague impression for a definite one, an imperfect notion for one that is full and complete, and in this way he is continually deceiving himself.'"

In order that an answer may be taken up and worked out, every master ought to be characterised by **quickness and certainty in catching right and wrong answers.** As a rule, **one boy only should answer at a time**; for simultaneous answering creates such noise in a class as disturbs the rest of a school, enables idle boys to be idle without detection, and makes accuracy nearly impossible, from the master's inability to test individuals :—but occasionally, when an answer is not forthcoming, a master may say "any boy?" and several will speak at once; if slow, he will be confused, and have no notion of what any one has said; on the other hand, if smart, he will, in a moment, select from the mass any answer that is at all near the mark, attribute it to its giver, and work on it. This ability is very valuable to a master; it gives boys great confidence in him, because all feel sure that if they can but do a thing he will know it. Such power should be sedulously cultivated by every teacher; for lessons, given by one who has it not, can possess little spirit or vivacity.

Smartness in passing from one boy to another is necessary. When a difficult question has been put, time is necessary for thought; but, in every lesson, many questions will be given on something already told, or on some fact, which, if a boy knows, he can give in a moment, as well as in five minutes; and, in such a case, by a slight motion of the hand, or a glance of the eye, the question should be run down the class like lightning. When a lesson is so conducted the teacher's lips are watched by all, for the next question; no trouble can be experienced in sustaining attention, for it is utterly impossible that boys can be inattentive.

Signs are valuable. The use of them reduces noise and introduces life into a lesson. I have just said that a motion of the hand, or a glance of the eye, should be sufficient for passing on a question. Some teachers stop between every two boys to say, *next*, or, *next go on;* one who does so will be as long in getting a single answer, as the other is in eliciting half-a-dozen at least; the latter consequently gets through six times as much work as

the former, to say nothing of the immense good he is doing the boys. A sign is equally useful in sending a boy up, and in approving of an answer as right. There should, as a rule, be no spoken approval. If, however, an answer is *very good*, then '*good*' should be said and will be valued. But there must be some means by which a boy or a class may know, instantly, whether a thing is right or wrong. The expression of the teacher's countenance ought to be enough.

In Mann's educational tour is an account of a Scotch school, parts of which I here quote as showing the spirit a good school should exhibit. It does not describe what is, by any means, an exact model for imitation :—"Questions were put by the teacher with a rapidity almost incredible. When once put, however, if not answered, they are rarely stated again in words. If the first pupil cannot answer, the teacher seldom stops to say "Next," but, every pupil having his eye on the teacher, and being alive in every sense and faculty, and the teacher walking up and down before the class, and gesticulating vehemently,*—with his arm extended, and accompanying each motion with his eye, he points to the next, and the next, until, perhaps, if the question is difficult, he may have indicated each one in a section, but obtained an answer from none; then he throws his arm and eye round towards one side of the room, inviting a reply from any one, and, if still unsuccessful, he sweeps them across to the other side,—and all this will take but half a minute. Words being too slow and cumbrous, the language of signs prevails: and the parties being all eye and ear, the interchange of ideas has an electric rapidity. While the teacher turns his face and points his finger towards a dozen pupils consecutively, inviting a reply, perhaps a dozen arms will be extended towards him from other sections or divisions of the class, giving notice that they are ready to respond; and in this way a question will be put to a class of fifty, or sixty, or eighty pupils, in half a minute of time.

Nor is this all. The teacher does not stand immoveably fixed to one spot, (I never saw a teacher in Scotland sitting in a school-room), nor are the bodies of the pupils mere blocks, resting motionless in their seats, or lolling from side to side as though life were deserting them. The custom is for each pupil to rise when giving an answer. This is ordinarily done so quickly, that the body of the pupil, darting from the sitting into the standing posture, and then falling back into the first position, seems more like some instrument sent suddenly forwards by a mechanical force and then rapidly withdrawn, than like the rising and sitting of a person in the ordinary way. But it is obvious that the scene becomes full of animation, when,—leave being given to a whole division of a class to answer,—a dozen or twenty at once spring to their feet, and ejaculate at the top of their voices. The moment it is seen that the question has been rightly answered, and this is instantaneously shown by the manner of the teacher, all fall back, and another question is put. If this is not answered, almost before an attentive spectator can understand it, the teacher extends his arm and flashes his eye to the next,

* This savours of display and should not be imitated.—Ed.

and the next, and so on, and when a rapid signal is given to another side of the room, a dozen pupils leap to the floor and vociferate a reply.

Nor can the faintest picture of these exciting scenes be given without introducing something of the technical phraseology used in the school. If a pupil is not prompt at the moment, and if the teacher means to insist upon an answer from him, (for it will not do to pass by a scholar always, however dull), he exclaims, in no very moderate or gentle voice, "come away," or, "come away now;"—and if the first does not answer and the next does, he directs the latter to pass above the former by the conventional phrase, "Take him down." If a whole section stands at fault, for a moment, and then one leaps up and shouts out the reply, the teacher exclaims "Dux boy," which means that the one who answered shall take the head of the class.

"In the mode above described, there is no sleepiness, no droning, no inattention. The moment an eye wanders, or a countenance becomes listless, it is roused by a special appeal; and the contagion of the excitement is so great as to operate upon every mind and frame that is not an absolute non-conductor to life."

As before remarked, I by no means recommend the above as describing what is to be exactly imitated. 'Vociferating at the top of the voice,' for instance, is not the style of thing conducive to thought and accuracy. I retain the quotation, however, as describing the very opposite of what is often seen in our schools. We want life and energy, but not show and noise.—To resume our consideration of principles—

The continuity of a lesson should not be broken. I have heard teachers say, to one boy, "you are laughing." To another, "you are inattentive;" and so on. All this is bad. Such are, in fact, passing censure on their own teaching, which can admit of those irregularities. When they do occur, which, however, under smart teaching, can seldom be the case, the next question should be addressed to the offending boy. The two-fold object of arousing his attention, and of going on with the lesson is thus secured. The next principle is an aid to this.

Put a question before indicating the boy who is to answer. By so doing, the whole class is kept on the alert. No boy knowing but that he is to answer, every one will carefully note the question, in order that he may be ready if called on. It is not a good plan constantly to allow boys to answer one after another in regular order: to do so is, in fact, to offer a premium for inattention, especially to those above the boy questioned, for he who has just answered knows he need expect no more to do for some time, and is therefore more likely to be careless than when he is always liable to be called on. I do not say questioning should never be regular. Rapid easy questions may often be so given with advantage, when the rapidity with which they are put has the effect of sustaining attention.

Questions should neither be too easy nor too difficult: and they should be adapted. If too easy, the class, not being required to think, grow careless: intelligent boys very much dislike such questions.

On the other hand, they should not be too difficult, or boys get disheartened. When, as will sometimes be the case, a teacher has given too difficult a question, he should without the slightest delay, give a simpler one, then another, and another, if necessary, until he has led up to the original one. This gives a connexion to the questions, which is important, and the teacher is leading boys to work for themselves, instead of doing their work for them.

When I say questions should be adapted; I do not so much refer to ease or difficulty, as to what may be called *sensibleness*. Questions are sometimes put which it is almost impossible to answer. I heard a teacher one day ask the meaning of "He did not do right" which certainly seems to me about the simplest form in which the proposition can be put, and one which must be perfectly intelligible to all, and so not requiring to be questioned on. And this naturally leads us to the principle, that.—**An explanation should always be simpler than the thing explained.** It is astonishing how often young teachers violate this. They will go off into a long disquisition on a point, apparently thinking more of the pleasure of hearing themselves talk than of how much the boys are likely to learn from what they say. Every teacher may rely on this, that a cloud of words generally obscures the sense; one or two, *to the point*, may clear up a difficulty. No man who is fond of lecturing can be a good teacher. Everything should be laboriously *questioned into* boys, not poured in, when it is likely again to run out. Even short explanations are often singularly inappropriate and absurd, *e.g.* The teacher who asked the meaning of "he did not do right" getting no answer, gave,—"That it was not just or proper;" which, to say nothing of its incorrect form, is much more difficult than the original sentence. Another said the meaning of *bargain* was *contract*.

Teaching should be principally by means of questions. I have implied this throughout, and recommend the plan from the life which its adoption enables a master to throw into a lesson, as well as from the impressive character of instruction so given. In framing questions, many points besides those already referred to, require attention. They should be simple. They should not be *wide* and indefinite, admitting of many answers. It is not a good plan to put questions in such a form that the words of the book will answer them: more thought is required if they be such as can be answered by a boy who understands the words, though the very words will not answer the question. For example, the sentence "These indications of supreme wisdom are not confined to the general structure of birds" being read, two questions demanding thought before they could be answered, yet easily answerable, the sentence being understood, would be: "What does the general structure of birds show?" and "What else shows this?" of course there would be other questions to see that the particular words, as well as the phrases, were under-

stood; these, however, few teachers find any difficulty in putting; those of the former kind are seldom heard. Again, questions should be varied in their character, that they may suit boys of various aptitudes, as well as prevent too much sameness in a lesson.

Answers should be complete as far as form of expression goes. In giving answers, boys, especially Hindoos, will often try to shuffle out of one which they have half given, or spoken indistinctly. This should *never* be allowed. Always insist on its completion, or repetition; then they will learn to think before speaking; besides that the opportunity is given the teacher to add certainty to what was before doubtful. It will generally be found that pupils who shuffle out of answers, who, when they are told to repeat one, give another, are very inaccurate both in language and knowledge; as *must* be the case indeed; for the same mistakes are made over and over again, boys having no means of correcting them, or of knowing how they are wrong. Nor is the intellectual deterioration the only ill-effect of such teaching; morally, boys suffer from it, for its tendency is to form the opposite of a straightforward, open, manly and truthful character.

The following quotation from the minutes of the Committee of Council on education will not be out of place here. Speaking of teaching by questions the writer says:—

"The desirable point is to insinuate your information into their [the children's] minds, so that by indirect and tortuous entrance it may be caught and entangled with what is already there, and not slip out again as it would through a direct passage. Begin with a simple question, readily admitting of an answer; on that answer build another question, and on the answer to this another question, and so on, until you bring the child to the answer which is the conclusion required. In going through such a course, he feels not only a curiosity as to what will come next, and so keeps his attention awake, but also a lively interest from the experience of his own inworking-power, and regards the conclusion with something of that partiality which a mother entertains for her offspring. No wonder that he should firmly retain such information, to the inculcating of which have been brought to bear three of the most powerful principles of his nature, namely, curiosity, consciousness of power, and regard for his own.

The main point is, so to shape and order your questions as never to be reduced to tell them anything in the way, and that the last answer should give the conclusion full and convincing. This evidently requires much patient practice on the part of the teacher, and some acquirements also. He must have gauged the capacity of the minds of children, obtained an insight into their working, so that he may know where and how to press with his questions.

Thus he raises his pupils by just degrees continually to a higher level, and yet so insensibly up-hill, that they shall not at any moment experience any of the difficulties and discouragements of the ascent. Not but that, when they shall turn round and look back, they shall be struck with the view of the height to which they have attained; and so to turn their faces, and let them take pleasure in the sight is

one of the arts of a good examination. The result is, that the child becomes conscious of his strength, and desirous to exercise it in further progress; and as motion, in proportion to its rapidity, becomes more difficult of direction, so as you proceed with him, you must be more careful, and remember how trifling a circumstance may sometimes give a wrong bias.

The business of the questioner is to, first, instruct his pupils by questioning the meaning into them, and then examine them by questioning it out of them.

Then there are two ways of proceeding: you may *lecture* upon the subject, and in so doing you tell your hearers what you have acquired and ascertained yourselves; or else you may communicate instruction, as I advise, *by asking questions, and correcting the answers*, or I should rather say, by bringing the children themselves to correct them, by means of further questioning on your part; and in that case they tell you everything. The questioner's method forces the child to think. Some little effort and application of mind is required of him, is actually extorted from him, every moment. Instead of making a speech, the instructor has put a question; perhaps he has got no answer, or a wrong answer, but he is not beating the air, and his pains are not thrown away. If he has but shown his pupil that something has been asked of him to which he can render no reply, at least he has arrested his attention, and probably excited his curiosity, and convinced him, moreover, of his ignorance, and made him perceive just in what place and instance he needs information."

The difference between examining and teaching must be remembered. This is by no means easy; indeed very few young teachers have much notion of *teaching-questions*. Many, when commencing a lesson, at once begin to examine. The object of a lesson, however, is to give information, not to find out what a boy already knows. It is true that this will be done indirectly, as is very desirable, in order that a master may know on what ground he has to work: but for the whole of a so-called lesson to consist of examination is absurd. A teacher, desired to give a lesson on proportion, began examining by asking, "What is ratio?"—and, getting no answer, after a lame attempt at a definition, he asked "What is proportion?"—His treatment would have been more in accordance with sound principles of teaching, if he had taken some such example as, "If 7 mangoes cost 4 Annas, what will 14 cost?" and proceeded to its solution on the black-board, working out the whole thing by addressing such questions to the class as any boy could understand and answer; then he would have *taught the class* what ratio and proportion are, and might have given the definitions after the things defined were understood. It would have been no great defect even if these had been entirely omitted; yet the lesson might have been a good one on proportion. To begin with a definition looks systematic; but it must be remembered that, just as there must be a thorough acquaintance with the essentials of the thing to be defined before a definition can be framed, so must there be before it can be fully and distinctly comprehended. Of course it may easily

be learnt by heart; but repeating words and understanding their meaning are two very different things, especially in this country. I would ask, what meaning does any boy attach to the assertion, put before him without explanation, that "proportion consists in the equality of ratios."

Again, a master, we will suppose, is asked to give a lesson on India. He commences by asking where India is; what mountains are in it; what rivers rise in these, and so on.* These things *may be known*: by such a process they certainly are not *taught*. Let a perfectly unknown country be similarly treated, Siberia, for instance, and a teacher would soon see how much he was teaching. Such a lesson as I am now speaking of should, perhaps, be given principally by means of questions, but then they are to be, not examination-questions, but teaching-questions, *i.e.*, they are not to be such as assume all the required information to be already possessed by the class, but those which demand only a knowledge of the simplest facts as a basis to work on, and thought on what has been told by the teacher, to supply his answers: the teacher might begin with "Where are we now?" B. In Madras. "And Madras is a town in what country?" B. In India. "Yes, and this India is a very large country, which we will speak of. What do we, here in Madras, see if we look east?" (If not answered, he would say "if we go to the beach?" B. The sea. Exactly;—and if we went in the opposite direction, *viz.*, to the west,—we should also come to the sea. So that India has sea on how many sides? B. Two. Yes on two at least. If we went north, until we came to the limit of India, we should come to some very high mountains; does any boy know their name? If no answer is forthcoming, he does not wait, but says at once, the Himalayas. The teacher now sketches the map of India on the black-board, showing where the seas and mountains he has named are, and questions on position, &c., *as far as it can be deduced from what he has said*; puts in other ranges of mountains, takes the rivers flowing from them, places the towns on their banks, speaks of them, of the people, their trade, manufactures, &c., shows how these are dependent on the situation and character of the adjacent country, &c. Much of this being brought out by questioning, yet without assuming the things to be known before-hand. This is a most important point, for, I believe, there is no one thing in which teachers oftener fail than in making a proper distinction between questions of various kinds.

Teaching-questions should have the same connexion with, and dependence on each other, that the links of a chain have. The last should grow out of the preceding one, whilst it leads on to

* This is by no means a suppositional case. Of the masters who have come under my observation, the very great majority have examined when they were asked to teach.

and produces, as a necessary consequence, the next. To be good then, such a question must require thought, for that, and that only, will enable a boy, who is following the lesson, to answer it, since the information required is to be deduced from what has been already told. For this thought, time must be allowed; an intelligent master will be able to see immediately when his question is not understood; and then, instead of wasting time, will, in a moment, throw it into another form which a boy can understand, and which he must be allowed time to think on. But in an examination on facts, the more rapidly the questioning is carried on the better. The knowledge *then* required is to a great extent to be drawn from the memory, and can be given immediately.

All lessons require careful preparation. Where the lesson is entirely oral, with no reference to a book, as in that above, on Geography, of course every one will see that without preparation, a teacher could not stir; but in other cases, where a book is used, many do not see the force of the assertion so clearly. It is, however, true that, *in many cases*, a lesson cannot be thoroughly analyzed without previous thought;—*never* can such illustrations be introduced, and analogies drawn out as give life and reality to a lesson, unless there has been careful preparation. If a person sees a lesson for the first time when about to give it, such treatment is impossible. Previous selection of that matter which, after thinking it over, the master concludes to be best adapted to the purpose, must have been made. That a *good lesson* has been prepared, does not detract from the credit of the person giving it; nor is the want of preparation any excuse for a *bad one.*

A teacher must be able to seize on the point of error and place it before a class clearly. If a thing is partly right, it is not always necessary to make a boy repeat the whole. He will probably make the same mistake again; or, if he correct that, fall into some other error: especially is this the case amongst such boys as we have to do with, whose command of the English language is very limited. The error should first be corrected, *then* the whole answer may be repeated. There is nothing worse than for a teacher to pass round a whole class, with each boy answering at random, none knowing what the error really is. (I am speaking of teaching-questions). Such a proceeding is destructive both of attention and thought. Guessing, or random answering, must never, for a moment, be tolerated. While a class was doing Euclid in my hearing, one boy said "the two side are equal." He was passed, and the mistake being grammatical, not a boy saw it, so one said *angles*, another, *are not equal*, and so on. If the teacher had simply said "The two *side* are equal?" the error would have been shown, seen, and corrected in a second. It should always be remembered that, in teaching, the *exact error*, or the important point of a subject, must be made impressive; and this may

generally be done by a distinct repetition of the phrase or sentence containing it with the part to be made prominent emphasized. For this purpose a clear voice and a distinct utterance are very necessary: and every teacher should cultivate these, for it adds considerably to his power always to speak so as to be heard, and to let his hearers see exactly what he considers important. Many words are always unimportant; such should be distinct but passed lightly over, then the others come out boldly and strikingly. In explaining language this treatment is very effective. A pupil finds it difficult to see the meaning of a passage perhaps; the teacher may make it clear by reading it, and laying proper emphasis on the important words; after which the pupil will be able to give him the skeleton of it; then the modifying clauses will come in, and the whole be reconstructed with a perfect comprehension of the bearing of the parts, and consequently of the meaning of the whole.

To illustrate my meaning, I will show how the following passage might be treated :—" As language advanced with the advancing demands of art and science, the cases were either increased in number, to specify the various shades of meaning combined in the same general idea, or substitutes for inflection were found in the use of the separate words commonly called prepositions."

This would not be an easy sentence for an ordinary boy to comprehend entirely, since the last principal clause [substitutes for inflection were found] looks very like a continuation of the preceding completion of the predicate [to specify the various shades of meaning, &c.]; but let the teacher read it laying the emphasis on the important parts, and the boy will at once be able to give him the *necessary* skeleton, thus, " As language advanced......the cases were either increased in number......or substitutes for inflection were found......" Then by the aid of a few such questions as,—What was the cause of the advance of language ?"—" Why were the cases increased in number ?"—" Where were substitutes for inflection found ?"—the subordinate modifying clauses are brought in and the whole clearly understood. The last three questions require answers in the words of the book, but *with a special object*, and only so many are given as show how to bring out the point under consideration. The questions on the passage would not be exhausted until a pupil had given the meaning of " the advancing demands of art and science"—until he had told what these demands were, and in how many ways they were met: nor until, lastly, he had put the whole, if an English boy, into other words: if a Hindoo into a vernacular language.

Exactness is all important: for it is always operating.

First.—Every word spoken by the teacher should be exact; his instruction should never be doubtful in meaning, or cloudy;

of course it must not be incorrectly expressed. A little thought will show that this is often the case with some teachers. The expression which I before quoted "He did not do right" was said by the teacher to mean "That it was not just or proper." This is incorrect, the explanation being in the wrong form: it might be "He did wrong." Another asked "what is the use of a clock?" and then said "an instrument to measure time." Boys could never learn language, or accuracy of thought, under the influence of such teaching. Under this head also comes the fault sometimes fallen into of making an explanation partly general and partly particular. A teacher, for example, told a class that, when long division was done by means of factors, they were to multiply the last remainder by the first divisor, and add 2:—5 being the first divisor, and 4 the last remainder, he would have been correct in saying "multiply 4 by 5 and add 2" *then* would have come the *general* rule. For an illustration, I would refer to the difference between the *enunciation* of a proposition in Euclid, which states in general terms the conditions of the problem or theorem, and the *exposition* or *particular enunciation*, which refers in particular terms to some diagram. In fact Euclid, *well read*, will teach any man method.

Secondly.—Every answer *received from the boys* must be exact in language: in matter, of course, an answer will often be incorrect, but even then, *the expression* should be put into a correct form, after which the error may be pointed out. This requires constant and unwearied vigilance on the part of a teacher. It is very troublesome, but determination will overcome it, and the person who takes the trouble has the consolation of knowing that he is adopting the very best plan for teaching language; as well as forming accurate habits of thought; and these are two of the most comprehensive and important objects which can be kept in view. I have given some examples of teachers' inaccuracies; one or two received from boys may be useful. A teacher said "Give me one word for price"—Boy "reducing the price." Another "what is an ass?"—Boy "The name of an animal." Which of these numbers?—Farthings. A thousand similar ones, might be instanced; the point, however, can hardly require fuller exemplification. I would strongly impress upon every student, as well as every master that **accuracy is the first stepin real education.**

Use familiar illustrations. The distant and unknown cannot possess that vividness which what is seen and known does; it cannot, therefore, so secure the attention of boys or exercise their thoughts. I was standing by a teacher one day, when an elementary class was reading about birds; he asked a boy to give the name of some bird, and actually passed *seventeen*, before getting an answer, though a crow was sitting on a window-bar and croaking within five yards of the class. This was one, and, probably, rather an exaggerated instance, but it

was sufficient to show that those boys had never been taught to connect what they read of with what they might see. This must be done; any teaching which ignores such connexion is radically defective. A child's first reading lesson should be about something familiar, and he should be questioned on it. By continuing this plan the habit of connecting book knowledge with experience will be formed; and so, one of the most striking defects in our pupils, both young and old, *the unreal character of their knowledge*, be remedied. Also the child's intelligence will be exercised in the gradual process by which he is led on from the easy and familiar to the difficult and remote.

In the present state of education in this country, the great thing to be aimed at, particularly in elementary and girls' schools, is to give every child the ability to read its own language with so much ease that it will resort to reading as a pleasure, and with so much intelligence that it can learn what the writing is meant to convey. And the sooner intelligence is a characteristic of the teaching, the sooner will this result be attained. The method of elementary teaching which I believe to be the most successful is that which combines what may be called object lesson* teaching,—that is, questioning of the simplest kind on the things with which the child is familiarly acquainted—with the reading of the words describing the same things—with teaching of this kind from the very beginning, the children's intelligence is developed from the earliest stage. This teaching is not easy; it is, in fact, more difficult than any other; yet it is required in our elementary and girls' schools if anything like progress is to be made; and therefore it is that I differ entirely in opinion from those school-managers who think *any* teachers fit to take the lower classes in such schools. There is a vast difference between knowing the Alphabet, and being able to teach it; and this difference is ignored when, as is too often the case, a teacher is set to teach it who has very little further qualification for the arduous task than such an acquaintance. Closely connected with familiar questioning and illustration is the direction to,—

Go from the particular to the general. For the comprehension of anything general a certain power of abstraction is necessary; boys possess this power only to a limited extent; to them, consequently, a general assertion is often so much Greek; they hear the words but attach no meaning to them. It will, I believe, occur to most persons, how much more clear the enunciation of a proposition of Euclid became to them, after they had seen its application to the particular figure—how, what was before almost unintelligible, at once became plain and easy. So by all other generalisms; without particulars with which to connect them,

* What are sometimes meant by 'object lessons'—Strings of names of qualities, &c., are by all means to be avoided.

or a steady concentration of thought on them, they are not clearly understood. Now to expect boys to be capable, without careful training, of what not many men excel in,—of steady concentration of thought on an abstraction,—is absurd. So that we must bring in to our aid the particulars. Take as an example the case of division above referred to. How many ordinary boys would attach much meaning to "multiply the last remainder by the first divisor, and add the first remainder." But when a boy is told to multiply 4 by 5 and add 2; and is required to explain that 4 is the last remainder; 5 the first divisor; and 2 the first remainder, he is in a position to be able to translate the particular into general language with a clear comprehension of its meaning. Boys unaccustomed to this sort of thing might be assisted by having written on the board "Multiply 4, the last remainder, by 5, the first divisor, and add 2, the first remainder" and then being required to read it from the board, first for the particular case, afterwards generally. Care and thought are necessary that a master may be able perfectly to adapt and work the two into each other; but the method is so good in its effects that the expenditure of any amount of trouble to acquire facility in its use will be well repaid; for, before a master can be efficient he must be able not only to teach but to educate,—to discriminate between giving information and calling forth thought.

In teaching, use simple language. If a question is put in difficult words, or in a difficult form of words—(for a number of simple words may be so combined, that the meaning of the whole is obscure)—then much of the thought of which a boy is capable, is necessary to enable him to know what is required of him, instead of being available for the consideration of what his answer is to be.

Simple language is equally necessary in giving explanations; otherwise they are not understood, and the time occupied in giving them is wasted: besides this, a more serious defect belongs to unintelligible explanations, involving ruinous consequences. It is this, that boys, being compelled to seem to listen to what they do not understand, do not, in reality, listen at all, but fall into a dreamy state of listlessness, which is the death of intellectual vigour. I one day heard a teacher say to a class of small boys, —"I am going to show you how the wonderful providence of God is displayed in the adaptation of the foot of a fly to the purposes for which it is required." Few boys, even advanced ones, could follow so long and difficult a sentence in such a way as to get any clear notion of its meaning; little ones could attach no meaning whatever to it. And yet it should be a point with every teacher to say *nothing* which his class do not understand. If a thing is worth *saying*, it is worth *understanding*. Besides, boys cannot attend to what they do not understand, nor can they understand what is not adapted. When the teaching is

such that they cannot understand and give their attention to it it is bad. In order that a man may teach with effect, the attention of his class must be gained and fixed; and in order that this attention may be real, it must be pleasurable.

The rule which we are now considering, is not, however, meant to condemn the introduction into the teacher's language of all words which are new to a class. Were such a method adopted it is difficult to see how a boy's vocabulary could be increased. The plan should be, when a teacher has used a word which he is not sure that the class understand, to put a question on it before going any further; sometimes he may himself introduce, within spoken brackets as it were, the explanation after the word. Another direction, which will assist the teacher in impressing words on the memory with a clear understanding of their meaning, may here be given. It is,—

Shew a word to be wanted before using it, *i.e.*, where this can be done; to do so always is not possible. A teacher, in a Geography lesson, might point out several narrow necks of land joining large portions, and say to his class, or rather get them to tell him, that it would be awkward, in speaking of such a place, always to be obliged to call it "a narrow neck of land joining two larger portions;" that there was one word which was the name of such a place, *viz.*, Isthmus. In such a case the word is seized on, for it comes in to supply an actual want, which the boys feel. What is wanted is valued; what a person does not feel the want of, he either rejects or throws carelessly aside. This is a useful hint to a teacher; a wise one will always try to make a want evident before supplying it.

Simple language will assist a teacher in *making his instruction vivid and graphic.* The other requisite to this, is that the language should be *definite.* A thing is *vivid* when the truth stated is clear and unmistakable, and strikingly put:—*graphic,* when it is as it were painted: *i.e.*, when the description is so much to the life that the listener entirely realizes what is spoken of, as completely as if it were present to his bodily eye. A man who possesses this power has what goes a long way towards making a clever teacher. It is, however, a rare possession, and one which a person can hardly be told how to gain. A good command of language, thorough knowledge of a subject, and a share of imagination are among its requisites.

A lesson should have some plan. Where such is not the case, though much information may be given, it will be disjointed and unconnected, and so lose one of the chief aids to its retention; for isolated facts are always more easily forgotten than associated knowledge. The bearing of questions on each other, which I before spoke of as characteristic of good ones, is also lost sight of when the teacher has no definite plan in his lesson, and no one object at which he is aiming.

A teacher must be able to handle a class. By handling a class I mean having so thorough a command of it, that not a motion is made, a word said, or a glance exchanged, which is not noticed by the teacher. It is not necessary that he should *speak of* any such things to which he may object. As was said before, a question immediately directed to a boy is the best means of calling his attention. The knowledge by the class that the master is thus noticing them will prevent any disorder or inattention. By what I now say, I do not at all mean that boys are to be bound down, as by a rod of iron, to do nothing, or to listen to crude and badly-suited instruction; but that such activity in governing a class by the eye, should be associated with such vigour and clearness in teaching as to *command* attention.

If a teacher attends to the whole class, the whole class will generally attend to him. How this general attention is to be given by the teacher, I will more minutely consider, after quoting a passage, which, though in somewhat difficult language perhaps, puts strikingly the power which the teacher's ability to gain attention gives him. The writer says:—It is one thing for the teacher to *win* to himself the child's fixed attention—to bring about that state in which all the elements of his physical being are absorbed in his intellectual activity—and it is another to *compel* the semblance of this attention. The one is the resource of an unskilful, and the other of a skilful teacher. The former *puts down* that vivacity of spirit which is proper to a certain stage in the growth of the mind; and when he has done violence to an instinct, and trampled out a light which nature had kindled, he calls it discipline. To the other it is a *resource;* he turns the very joyousness of the children to his account, giving it that direction in which he most desires that their knowledge should fructify—ministering with it new life to their flagging attention, and winning their steps along the painful road by which it is his function to lead them. And that restlessness, which is natural to the expanding mind not less than the growing body, he knows how to satisfy; permuting continually the elements of instruction, and shifting through an endless succession of scenes, its sphere of observation and its point of view.

A man like this *lives* in the moral elements of his school, not less entirely than in the discharge of its technical duties, and soon learns to sway the minds of his children almost as readily as he directs their school movements."

I will now speak of some of the aids to securing this attention; and though what I am about to enumerate are as much general principles of teaching as those which have gone before, yet, as being more minute, they may be termed,—

Directions for Conducting a Lesson.

First.—**Remember that teaching is for the whole class.**

Second.—**Never leave a class, or attempt to do anything else while in charge of it.**

Third.—**Require most answers from the dullest boys.**

Fourth.—**Speak distinctly, emphatically and smartly, but neither loud nor hurriedly.**

Fifth.—Let all directions be clear and general.
Sixth.—Make great use of the black-board.
Seventh.—Keep your own place and require boys to keep theirs.
Eighth.—Avoid mannerism.

Number one is most important; when it is neglected, inattention and disorder are unavoidable. Whilst a teacher is talking to one or two boys the others are wasting their time. It is a great fault in a teacher ever to address any *part* of his class: one boy makes a mistake, suppose, then, not only should he be corrected, but the whole class should know and be able to give the correction; and the seeing that they can do this, enables the teacher to keep them all attentive and active. In reading, again, every boy should hear what every other boy says; in this way, he is learning during the whole time, nearly as much when others are reading as when he is doing so himself; whilst according to the method which treats every boy separately, each is learning for just as long as he has the teacher's attention; consequently, out of a class of thirty boys, supposing each to receive exactly his own share of attention, a boy improves two minutes out of an hour, and loses fifty-eight. Calling, suddenly and unexpectedly, on a boy for a reply who is in quite a different part of the class from where he is who made the mistake, or who answered last, is a great stimulus to activity and attention. I need not enlarge on this very palpable point, but merely remark that it is fundamental, and that efficient class teaching becomes impossible if it is neglected.

Require most answers from the dullest boys. The smartest boys of a class are pretty sure to follow a teacher; and getting answers from them is so much more easy and pleasant, that one is tempted to do it. If it be done, however, to any great extent, the probability is that the remaining boys will be learning very little. A good teacher will let his questions range over the whole class, but take care to ply the dull constantly. If *they* give intelligent answers, the teacher may rest satisfied that the whole class have learnt what he has tried to teach them. Like some other points, this determination, never to pass even the dullest boy until he comprehends a thing, is difficult, and requires resolute purpose on the part of a teacher to carry it out; he must remember that unless he does so, and is not content to rest satisfied with answers from those who are ready with them, appearances will deceive him;—a thing will seem to be known when it is not, and constant repetition of back work, involving, in the end, more labour, will be unavoidable.

The fourth and fifth points are, strictly speaking, sub-divisions of the first, and hardly require enlarging upon. I put them separately, however, from their great importance, and because they are too often overlooked. Teachers sometimes give an order, in a tone of voice, inaudible except to the boys near them, and then

blame the others for not attending to it. As a general rule, boys do not wilfully disobey an order; neglect frequently arises from misunderstanding; it is a first principle to make all directions fully understood, and in order thereto they should be expressed in the Vernacular as well as in English; especially is this necessary in the lower classes.

Make great use of the black-board. There is no one lesson which can be efficiently conducted without the black-board. Whatever is to be made clear should be written on it. When this is done, something tangible is placed before a class, and supplies a basis on which an explanation can be founded. I have before shown its use in particular cases. In Arithmetic, for the explanation of principles, it is invaluable. Also, in working examples, if many boys are incorrect, it is a bad plan, and involves a sad waste of time, to explain to each, individually, the source of error; let the teacher go to the board, call the attention of the whole class, and proceed to work the example, requiring answers from the class, especially from those who seemed to understand least about it. In Geography, sketch maps on the board, and write difficult proper names. In Dictation, let words which are mis-spelt by many boys be written down. In Writing, perhaps some letter is incorrectly formed, or some word badly written; then, instead of writing it in each book, let the boys cease, and attend, whilst the error, its cause, and remedy are pointed out on the board. It will thus be seen that the use of the black-board is necessary to the full carrying out of the first principle.

In using the black-board the teacher must not lose sight of his class except for a very short time; he will be able to avoid doing so by standing on the right of the board, that being placed on his left as he faces the class; and, when he is obliged to turn his back to the boys, he should require answers to show that they are following the working.

In one way the black-board may be put to a bad use—when a teacher writes what is inaccurate on it in order to show how it is so. This is wrong in principle: what is repeated gains strength, and what is presented in a written form is more impressive than what is spoken only; the inaccuracy thus repeated and written will often be remembered whilst the correction will be forgotten. Repeat, as many times, and in as many forms as possible, what you wish to have remembered, but what should not be remembered, check, not only from repetition but from utterance if possible.

Judgment is required in the use of the black-board. To use a board merely for the sake of using it, does more harm than good. It is valuable for writing down; (1) What should be before the eyes of a class while it is questioned on; (2) What requires to be made impressive either from its own difficulty, or the difficulty of distinguishing it from something else; (3)

Some important step, on which something else is to be based. Of course some exercise in teaching must be had before a teacher's practice can become correct in this matter; but experience has shown me the necessity of laying stress on the point, as some teachers, more especially young ones, seem to think it quite immaterial *what* is placed on the board provided *something* is.

Both teacher and boys should keep their places. A teacher who addresses the whole class, seldom leaves his place, which is either in the centre, where every boy can be seen at the same time, or on the right side of the black-board, as above. To go up to a boy, either to speak to him, or to hear what he says, is bad. The teacher must speak so as to be heard by all, and a boy must speak loud enough to be heard by the teacher and by the whole class. If slates are to be examined, one of two plans must be adopted: should it be an example in Arithmetic, a single word, a single sentence, or anything requiring only a rapid glance, the class may show slates together, and the teacher pass smartly round, letting each boy understand by some known sign, such as a touch with a pencil, or the omission of the same, whether he is right or wrong: if, on the other hand, it is an exercise of any kind, such as Dictation, Paraphrase or Composition, requiring some time for the examination, the slates should be collected by one boy, and returned by the same when they have been examined; individual boys should, under no circumstances, come up one after another.

Avoid Mannerism. There are few masters whose teaching is not disfigured by mannerism of some kind,—one takes up the end of every answer and adds 'yes' to it. Another snaps his fingers to call a boy's attention. A third approves of everything right by saying 'yes,' 'very well'—'well,' 'you see,' &c., whilst a fourth never goes on to another point without an emphatic 'now then you see,' or 'you understand that.' The whole of these expressions are useful in their proper places, but the habit of constantly using either is a fault, and should be guarded against. It is easy not to contract the habit, but once acquired it is very difficult to shake it off.

The following description of teaching individually, and by means of questions—the kind I have recommended—is so good, generally so practical, and puts the thing so forcibly, that, at the risk of repeating some of what occurs in the preceding pages, I quote it at length, from a report by Mr. Laurie, one of the English School Inspectors. It may be found in the minutes of the Committee of Council on Education for 1857-8. He says:—

"The object of the teacher who practises the individual method is to present food for every variety of mind, suited to every capacity, without overstraining any; and to cultivate by exercise every varied

power of human nature. He must therefore bring every available faculty into play so as to impart, confirm, aid and encourage wherever there is need. He will show tact in distributing the effect produced on one over the whole group with which he is dealing, but specially in communicating it to those who may happen to be defective on the particular point which is being treated. He will, moreover, exercise ingenuity in ascertaining that a legitimate process of arriving at the result has been gone through, and in seeing that the result itself is securely grasped. If, as an extreme example, a correct answer has been given by one, or by a portion of the class, to a question in mental arithmetic, will it be enough to throw this correct answer back upon the class and have it mechanically chimed by the large majority, who have gone through no mental process to arrive at it? Such a procedure would be that ordinarily followed in conducting a class according to the simultaneous system; yet it would evidently be in the highest degree unsatisfactory, not only in the instance adduced, but also in all other cases which, involving something more than a merely mnemonic exercise, demand a certain amount of reasoning. The process adopted by the teacher on the individual method may not be so compendious, but there is every probability that it will be more thorough-going. The extension of the hand on the part of the pupil is a frequent and, as I think, an important accompaniment of individualization. It is indicative of a desire to reply, and a larger or smaller show of hands is of course secured, according to the ease or difficulty of the question. After carefully scanning the class, and encouraging the less sharp or the less adventurous youth to co-operate the teacher if dissatisfied with the number of hands as compared with his estimate of the facility of the answer, repeats the question in simpler and inverted form. He is supposed to take the answer from among the dullest lads, and if it happens that he receives a wrong answer, then the opportunity is seized of kindly showing its absurdity. The acuteness of the teacher must, however, be instantaneously exercised in seizing upon the process by which the error was arrived at; the result will furnish a guide to accurate thinking for the whole class. Should the answer be correct, on the other hand, further matters are proceeded with, the teacher having gained an accurate measure of the lowest capacity of his class, and being thus enabled to guard against too simple questions in future; or before proceeding to a fresh question, he may, if he choose, select another of those who made the sign of readiness to answer, and rapidly subject him to a process similar to that through which his neighbour has just passed. To keep alive the interest of the class is the teacher's constant effort, and experience convinces him how little the possibility of doing this depends on the nature of the subject upon which he is questioning. It is enough that his interrogatories be of a stimulating character, not too easy, nor yet calculated to depress by being too difficult, but of such a sort that they present obstacles which the pupil by the voluntary exertion of his own unaided mental strength, may hope to overcome."

"Assuming an accurate organization, which provides him with classes in which the two extremes are not far apart, it is abundantly possible for him to adopt the style of questioning indicated, and to preserve, as a general rule, the medium amount of difficulty which will neither suffer the interest of the more advanced to cloy, nor the

spirit of the less able to sink. Under these circumstances, provided the teacher's own manner evidences a genuine interest in the solution of the question, and that he has already that sympathetic relation to his pupils which can alone justify his position, the utmost eagerness to reply will be manifested,—an eagerness which he should augment by seeming to restrain. Tact is required to do this delicately. While restraining, he wards off the chances of an inaccurate answer, and the eagerness becomes impetuosity. This is his precious moment. It is precisely that tension of mind, and that concentration of thought and interest which to him, as an educator, are invaluable. For this, then, he has laboured, and to this the answer is but the crisis; in comparison with the activity of his suspense, the fact to be elicited is, after all, of trifling importance."

"But, as there is a point at which tension ceases, at which the interest must slacken or snap, judiciously he must guard against overdoing his part, trusting to the suggestion of a well-trained instinct as to the measure of supense. Finally, when he has secured the answer, he may find it, though in substance correct, faulty as regards enunciation, adequateness, or grammatical expression. This affords the youth successful so far, an opportunity for self-correction; failing which, the correction is made for him by a repetition of the same plan. Thus the power of expression, an almost unknown branch of elementary instruction, is developed; and this will form a valuable preliminary to future and higher grammatical cultivation. The teacher must, however, be careful to accept gratefully the most simple forms of expression which have sprung from individual conception. Habit will accomplish him in the art of doing all this with comparative rapidity; and every successive lesson brings with it, on the part of the class, fewer and fewer inaccuracies."

"Were the method thus described generally applied with skill, as I have seen it applied by a few, the pupil would no longer be a machine, nor teaching, a drudgery. It would be painful to contrast the natural, pleasurable, and healthy interchange of thought and feeling which it calls forth, with simultaneity of action.* And even supposing that a less numerous array of acquirements were thus secured than by the opposite method, I would ask, of what nature are those more numerous results which are attained through means of the simultaneous system? Precisely those which, by universal confession and natural consequence, begin to expire from the moment a child leaves school. Through well applied individual teaching, on the other hand, the fact becomes interwoven with the mind, and is made a permanent possession, while at the same time an ever-increasing inclination to add more is imparted, and thus is attained the ultimate end of all—the power and the habit of self-education."

Power of fixing the attention and drawing out the intelligence was spoken of on the thirty-ninth page as the third division of the art of teaching; but, as already remarked, it is in reality comprehended under the first and second divisions, for a master who has skill in placing a subject before a class in a simplified form cannot but fix the attention of the boys and draw out their intelligence. The remarks on the preceding pages having for

* "With simultaneity of action," That is :—"With the rote answering of a whole class together."

their object to show how this may be done, additional ones are unnecessary; so that it is only to be said here that examination should come in after each part of a lesson, as well as at the end of it. The questions should be rapid, searching, and such as to bring out prominently the main points of the lesson.

On Regularity and Punctuality of School Attendance.

These are both points of primary importance in school, since they lie at the root of regularity and punctuality in lessons, and so, are indispensable elements of success.

Irregularity interferes with the *general* usefulness of lessons. Where it prevails, some pupils will be present in a class receiving its lessons, by whom, from their having missed the previous links of the chain, as we may term the components of a well-arranged series of lessons on any subject, the connexion and bearing of the information cannot be apprehended. They see the facts brought forward only in their crude unconnected form, instead of as parts of a well-considered whole; such pupils cannot enter into the lesson with spirit, from not understanding, and consequently not being interested in it. This is a great evil, not only to the irregular boys themselves but to the whole class, from the deadening effect which the presence of a few careless boys has on a master's teaching; for I believe that few teachers can proceed vigorously with a lesson to which many of the boys are inattentive; some, indeed, cannot maintain the order of such a class, and, when this is the case, the efficiency of the teaching is much diminished. But besides this surface defect, which is perceptible to every one, there must always be, among irregular boys, a more radical evil. I mean the absence of real education; for that can hardly be other than a name, when a little instruction is given at one time, and a little at another, with a great deal intervening. In such a case, the matter has no connexion with what has gone before, and it is impossible that much exercise can be given to a pupil's powers of reflecting, comparing and judging; all of which should be called forth in almost in every lesson, if our object is education as distinguished from mere instruction.

Irregularity also interferes with the lessons in another way; by ruffling the master's temper, or, at least, disturbing his equanimity; a result difficult to be avoided when a man finds that instruction is lost to, perhaps, a considerable part of his class, from their ignorance of what the rest have learned.

Unpunctuality. I am inclined to regard this as worse than irregularity. The latter *may* affect only the irregular boys, but the injurious effects of the former *must* operate to the loss of all who are present:—When the school is not assembled until several minutes after the appointed time, *and* then in the midst

of bustle and confusion, arising from the lateness, it is impossible the work can proceed in a regular and uninterrupted course. Neither, after such a commencement, can a man conduct his lessons with the ease and fluency which are necessary to make them interesting; especially if, as will probably be the case, he is constantly disturbed by stragglers bringing him excuses for not having come before; or called on to attend to some person having the same errand; all this, moreover, occurring when the most important lesson of the day is going on;—the first being the most important, as well from the freshness and vigour which all bring to bear on it, as from the tone and character which the first hour's work gives to that of the rest of the day.

To be always punctual is difficult. The performance of anything difficult is assisted and rendered more easy by practice, since practice forms the habit. The habit of punctuality is all-important to a man in his future career, as, perhaps, no *one* characteristic so much conduces to success: indeed many a man's prospects have been for ever blighted through an inveterate habit of unpunctuality, and its natural development, procrastination. Much of this applies with equal force to irregularity.

Having thus established the necessity of regularity and punctuality, as well from considerations respecting the future as from those pertaining to the present, it will be advisable to consider how they may best be secured.

Here, the first thing that strikes one, is the truth of the saying, somewhat hackneyed, but not the less true for all that,—"As is the Master, so is the school." No careless master ever had an orderly school;—no deceitful master a truthful one;—nor is it possible for an unpunctual master to have punctual pupils.

I would, then, lay down the following as principles and rules of universal application:—

To Secure Regularity.

First.—**Cause children to take an interest in the work of the school.**

Second.—**Impress people with a conviction of the value of your teaching.**

Third.—**Keep a register of individual daily attendance.**

Fourth.—**Send written notices of all cases of absence.**

The *first* of these is by far the most important; so much the most important, indeed, that we may call it the key to the position of school-management; when once secured, all other points become easy. It will be secured by clear and vigorous teaching, associated with firm and judicious management; pre-eminently will this be the case, if teaching, at the same time that it is clear and vigorous, be also practical—connected with things of which boys have daily experience. That teaching may be really useful and duly appreciated, pupils should be led to see the practical use of what is taught, when they will soon attach value to it. The connexion between book-learning and experience must ever

be kept in view; the first being made the exponent of the second, whilst the latter is the illustration of the former. In other words boys should be led to see that what they read in their lesson-books is not something abstract, and entirely unknown to them but that it is merely the record of what others have seen and thought; and that similar, if not the same things are open to their observation, and invite their thought. Whilst from objects and events within the range of their own experience are often to be found the most apt illustrations of what they read about.

But this endeavour to give a practical character to our teaching must not cause us to lose sight of the higher relation and object of all instruction—its moral and intellectual bearing. In truth, the teaching here recommended cannot fail, if faithfully carried out, to ensure intellectual development. For though, in speaking of the objects of education, the communication of knowledge is frequently put in contrast with, as if opposed to, strengthening the faculties; it is a grand principle, ever to be borne in mind, that the more knowledge any mind assimilates to itself and makes its own, the greater is the power it has acquired in the process. The greater the extent to which teaching is clear and vigorous, the more of this assimilation will take place, and, therefore, the more mental culture will be accomplished.

In the remarks on a preceding page the tendency of sound intellectual training to produce a healthy tone of mind was noticed, and need not here be further gone into. Indeed, though the matter requires a passing notice, this reference to the character of teaching, is rather to direct attention to the previous pages than to open the way to a re-discussion of the question.*

The *second* point, *viz.*, that of convincing people of the value of your school, is almost sure to be accomplished on the attainment of the first. People judge of a school from what their children say about it, and from what work they see done in connexion with it. Now a boy, who is really interested in his school, will be constantly talking of it, employed at all leisure times in preparing work for it, and will endeavour never to be absent from it. Instead of seeking every trifling excuse for staying at home, he will grudge the loss of any one half day. All this the parents must see, and they rightly conclude from it that the school is doing its work well, that the boy is deriving advantage from his attendance, and that it is, consequently, bad policy on their part to allow him to lose any of that which is likely to be of so much future value. Especially is this the case when, as I have recommended above, the instruction is of so practical a

* At the same time the following short quotation will hardly be out of place:—"I have no doubt that sound intellectual culture is in brotherhood with the best moral culture. Accuracy, for instance, is the prose of truth. And there is a humility which is one of the best things for the mind as well as the soul of man; and may come through either inlet."—*Friends in Council.*

kind that the parents at once see its applicability to the boy's probable future calling.

When I say you should endeavour to impress people with a conviction of the value of your teaching, I do not mean that the attempt should be made to palm off an unreal thing for a real and valuable one;—indeed no such attempt could for a week succeed. What is meant, rather, is, that the school should be so well conducted, the instruction imparted be so good, and the general education given be so substantial, that all must necessarily be convinced of the advantages to be derived from placing their children in it. I repeat, that unless the teaching be good, the attempt to make people think so will be a miserable failure; as indeed it ought to be:—A false schoolmaster is a curse instead of a blessing to a locality. "Let every master be what he is, and become what he can"—in other words, let him not profess more than he can do, but let him strive to improve wherever he sees a defect.

The *third* point is entirely subordinate to the first two as a means of securing regularity: and, were they fully secured would be unnecessary for this purpose, though keeping such a register is necessary, for others.

The form of register adopted should be similar to the accompanying, where;—

A blank = present;
s = sick;
a = absent without leave;
l = absent with leave.

The upper entry opposite each name marks morning absence, the lower afternoon.

The line of figures showing the number of boys present in the class, each morning and afternoon, is found by adding up the vertical column for the particular day.

The "Daily average" is got from the line above it by adding the attendance of the morning and afternoon and dividing by 2.

The "Weekly average" by adding the daily average together and dividing by the number of days.

The "Monthly average" is similarly obtained by adding the daily averages and dividing by the number of days.

The average number of days during which the whole class has been present, as shown at the bottom of the last column but one, is found by adding up the said column and dividing by the number of boys in the class;—or, more easily, by adding up the column under the word *absent* and dividing by the same number, when the difference between that result and the number of school days will give the required average; as in the table, 22 (the number of school days)—$2\frac{1}{2}$ (average absence) = $19\frac{1}{2}$ (daily average of attendance).

A record of this kind is of great value for purposes of refer-

Third Class, Section A., Practising School.

Number.	NAME.	1 Tu	2 W	3 Th	4 F	5 S	7 M	8 Tu	9 W	10 Th	11 F	12 S	14 M	15 Tu	16 W	17 Th	18 F	19 S	21 M	22 Tu	23 W	24 Th	25 F	26 S	28 M	29 Tu	30 W	Number of School days.	Present.	Absent.
		REGISTER FOR A MONTH.																												
1	Amoorthalingum W.	... / ...	... / ...	... / ...	s / s	HOLIDAY.	s / s	... / ...	... / ...	a / ...	... / ...	l / l	NATIVE HOLIDAY.	... / ...	... / ...	... / ...	... / ...	HOLIDAY.	... / ...	... / ...	[illegible] / a	NATIVE HOLIDAY.	... / ...	... / ...	a / a	... / ...	s / ...	22	16	6
2	Armugum .... P.	... / ...	a / a	... / ...	... / l		... / ...	a / a	l / l	... / ...	... / ...	... / ...		... / ...	... / ...	a / a	... / ...		... / ...	... / ...	[illegible]		... / ...	... / ...	... / ...	... / ...	s / s	"	16½	5½
3	Athemoolum ...... S.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	s / s	s / s	s / s		... / ...	a / a	... / ...	... / ...		... / ...	... / ...	... / ...		a / a	... / ...	... / ...	... / ...	... / ...	"	17	5
4	Chundrasakrum ... R.	a / a	a / a	... / ...	... / ...		s / s	... / ..	... / ...	... / ...	... / ...	... / ...		... / ...	s / s	... / ...	... / ...		... / ...	... / ...	... / ...		s / s	... / ...	a / a	... / ...	... / ...	"	15½	6½
5	Chocalingum ...... C.	s / s	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		a / a	... / ..	... / ...	.. / ...		... / ...	... / ...	... / ...		... / ...	l / l	... / ...	... / ...	.. / ...	"	19	3
6	Coomarasawmy ... V.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	"	22	0
7	Cundasawmy ...... P.	... / ...	a / a	... / ...	l / l		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		a / a	... / ...	... / ...	l / l		... / ...	... / ...	... / ...		a / a	l / l	... / ...	... / ...	... / ...	"	15	7
8	Fonseca .... G. B.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	"	22	0
9	Gooroosawmy ...... R.	... / ...	... / ...	l / l	a / a		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		s / s	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		l / l	... / ...	... / ...	... / ...	... / ...	"	17	5
10	Kristnasawmy. S. V.	... / ...	... / ...	... / ...	... / ...		a / a	a / a	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		a / a	... / ...	... / ...	... / ...	... / ...	"	19	3
11	Kristnasawmy ... T.	s / s	... / ...	... / ...	a / ...		... / ...	... / ...	... / s	... / ...	... / ...	... / ...		a / a	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		... / ...	... / ...	l / l	... / ...	... / ...	"	18	4
12	Manicavaloo ...... A.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		a / a	... / ...	... / ...	... / ...	... / a	"	21	1
13	Moonoosawmy ... M.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	"	22	0
14	Namasevoyen ...... P.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		a / a	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	"	21	1
15	Parthasarady ...... M.	... / ...	... / ...	... / a	... / ..		... / ...	... / ...	... / ...	... / s	... / ...	... / ...		s / s	... / ...	... / ...	... / ...		... / ...	... / ...	[illegible]		... / ...	... / ...	... / ...	... / ...	... / ...	"	20	2
16	Poorooshothum ... C.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	"	22	0
17	Ragavan .... V.	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...	... / ...	"	22	0
18	Ragoonaickuloo ... C.	a / a	... / ...	... / ...	... / ...		... / s	... / ...	... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		a / a	... / ...	... / ...	... / ...	... / ...	"	19	3
19	Ragavooloo .... C.	... / ...	... / ...	... / ...	s / s		s / ...	... / ...	... / ...	... / ...	... / ...	... / ...		a / a	... / ...	... / ...	... / ...		... / ...	... / ...	... / ...		l / l	... / ...	... / ...	... / ...	... / a	"	18½	3½
20	[illegible] C.	...					...	...	...																					

Third Class, Section A., Practising School.

Number.	NAME.	REGISTER FOR A MONTH.																										Number of School days.	Present.	Absent.
		1 Tu	2 W	3 Th	4 F	5 S	7 M	8 Tu	9 W	10 Th	11 F	12 S	14 M	15 Tu	16 W	17 Th	18 F	19 S	21 M	22 Tu	23 W	24 Th	25 F	26 S	28 M	29 Tu	30 W			
1	Amoorthalingum W.	...	...	...	s		s	...	...	a	...	l		...	...	...	...		...	...	a		...	...	a	...	s	22	16	6
		...	...	...	s		s	...	...	...	...	l		...	...	...	...		...	...	a		...	...	a	...	...			
2	Armugum .... P.	...	a	...	...		...	a	l	...	...	...		...	...	a	...		...	...	...		...	...	...	...	s	,,	16½	5½
		...	a	...	l		...	a	l	...	...	...		...	...	a	...		...	...	...		...	...	...	...	s			
3	Athemoolum ...... S.	...	...	...	...		...	...	...	s	s	s		...	a	...	...		...	...	...		a	...	...	...	...	,,	17	5
		...	...	...	...		...	...	...	s	s	s		...	a	...	...		...	...	...		a	...	...	...	...			
4	Chundrasakrum... R.	a	a	...	...		s	...	...	...	...	...		...	s	...	...		...	...	...		s	...	a	...	...	,,	15½	6½
		a	a	...	...		s	...	...	...	...	...		...	s	...	...		...	...	...		s	...	a	...	...			
5	Chocalingum ......C.	s	...	...	...		...	...	...	...	...	...		a	...	...	...		...	...	...		...	l	...	...	...	,,	19	3
		s	...	...	...		...	...	...	...	...	...		a	...	...	...		...	...	...		...	l	...	...	...			
6	Coomarasawmy ... V.	...	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		...	...	...	...	...	,,	22	0
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7	Cundasawmy ......P.	...	a	...	l		...	...	...	...	...	...		a	...	...	l		...	...	...		a	l	...	...	...	,,	15	7
		...	a	...	l		...	...	...	...	...	...		a	...	...	l		...	...	...		a	l	...	...	...			
8	Fonseca......... G. B.	...	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		...	...	...	...	...	,,	22	0
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9	Gooroosawmy......R.	...	...	l	a		...	...	...	...	...	...		s	...	...	...		...	...	...		l	...	...	...	...	,,	17	5
		...	...	l	a		...	...	...	...	...	...		s	...	...	...		...	...	...		l	...	...	...	...			
10	Kristnasawmy. S. V.	...	...	...	...		a	a	...	...	...	...		...	...	...	...		...	...	...		a	...	...	...	...	,,	19	3
		...	...	...	...		a	a	...	...	...	...		...	...	...	...		...	...	...		a	...	...	...	...			
11	Kristnasawmy ... T.	s	...	...	a		...	...	...	...	...	...		a	...	...	...		...	...	...		...	...	l	...	...	,,	18	4
		s	...	...	...		...	...	s	...	...	...		a	...	...	...		...	...	...		...	...	l	...	...			
12	Manicavaloo...... A.	...	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		a	...	...	...	...	,,	21	1
		...	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		a	...	...	...	a			
13	Moonoosawmy ... M.	...	...	...	...	HOLIDAY.	...	...	...	...	...	...	NATIVE HOLIDAY.	...	...	...	...	HOLIDAY.	...	...	...	NATIVE HOLIDAY.	...	...	...	...	...	,,	22	0
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14	Namasevoyen......P.	...	...	...	...		...	...	...	...	...	...		a	...	...	...		...	...	...		...	...	...	...	...	,,	21	1
		...	...	...	...		...	...	...	...	...	...		a	...	...	...		...	...	...		...	...	...	...	...			
15	Parthasarady......M.	...	...	...	...		...	...	...	...	...	...		s	...	...	...		...	...	...		...	...	...	...	...	,,	20	2
		...	...	a	...		...	...	...	s	...	...		s	...	...	...		...	...	...		...	...	...	...	...			
16	Poorooshothum ...C.	...	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		...	...	...	...	...	,,	22	0
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17	Ragavan ....V.	...	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		...	...	...	...	...	,,	22	0
		...	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		...	...	...	...	...			
18	Ragoonaickuloo ...C.	a	...	...	...		...	...	...	...	...	...		...	...	...	...		...	...	...		a	...	...	...	...	,,	19	3
		a	...	...	...		s	...	...	...	...	...		...	...	...	...		...	...	...		a	...	...	...	...			
19	Ragavooloo..........C.	...	...	...	s		s	...	...	...	...	...		a	...	...	...		...	...	...		l	...	...	...	...	,,	18½	3½
		...	...	...	s		...	...	...	...	...	...		a	...	...	...		...	...	...		l	...	...	...	a			
20	R[illegible] C.	...					...	...	...																					

to tell the master that he is sometimes late himself, yet the consciousness that such a thought is passing through the boy's mind, must make it impossible for the master to pretend to treat the boy's lateness as an offence. Being late, moreover, with its attendant bustle and hurry, causes a bad start, and disarranges things for the whole day.

The fixed time, after which a boy will be considered late, must never be deviated from in the slightest degree. If it is at one time five or ten minutes later than at another, boys will calculate on the probability of its being so on any particular day, and will be correspondingly careless. A clock is necessary in every school.

Just as it was said before, that exciting an interest in the general work of the school would ensure, or at least greatly tend to ensure, regularity, so making the first lesson a special favourite will considerably assist punctuality. As a general rule, I think English a good subject with which to commence, as well from its being highly valued by the pupils, as from the interest which a good teacher, by careful preparation of his work, may throw into it;* and, because strict attention is very necessary to its successful study, which attention can be better given in the morning when boys and masters are fresh, than at any time afterwards.

Requiring a written excuse acts as a check on both parents and pupils. Parents do not like the trouble of writing, and the boys, knowing the inevitable result of appearing late without a note, will be very careful to be in time if they have none. It is true that the note may sometimes be a forgery, but the number of the genuine will certainly predominate if a master has an average share of penetration; and a regulation must not be condemned because it is open to abuse.

But even this written excuse should not entirely screen a boy; he is still to blame, and should be punished by being required to stand out of his class idle, for a time proportional to the time he is late. For instance, if late five minutes, let him stand half an hour; if longer, an hour; if more than an hour late, let him stand out the whole morning. This plan may appear to involve a waste of time, but it will not prove to do so in reality. A boy who has once experienced the dreariness of standing, watching the clock

* This remark applies, however, with equal, if not greater, force to Tamil, as it might be taught though, it very rarely is so taught. From the composite and derivative character of its words, Tamil is a splendid instrument in the hands of a teacher thoroughly acquainted with it. A master who would see the kind of treatment which makes language interesting should read, among other books.

For English Trench, on the *Study of Words.*
Trench's *English Past and Present.*
Horne Tooke's *Diversions of Purley.*
For Tamil Caldwell's *Grammar of the Dravidian languages.*
Stokes's நீதிநெறிவிளக்கம்.

for a whole hour, whilst his class-fellows are pleasantly at work, will so hate it that he will seldom want a second trial to cure him of being late.

Every boy who is late without a note should, in addition to the above, remain behind one hour (or less) after the others have gone; during this time he should be required to write on his slate a hundred, eighty, or sixty times, according to his ability,—

"I must not be late at school in the morning."

This again is dreary work, and disagreeable, from being a boy's own condemnation, so that he will avoid it if possible. It is not necessary that the master should remain in the school with boys who are kept behind, but he must *never* omit to examine their impositions afterwards, if he intends or expects them to be of any use.

It may be noticed that I rely upon punishment not so much from its severity, as from disagreeableness joined to the certainty of its coming. To the latter two characteristics its deterrent effect is mainly due. We must ever bear in mind that the object of punishment is prevention for the future, as well as retribution for the past; that the former of the two is indeed the more important, and, in the opinion of some, the only legitimate end of punishment; so that the more disagreeable it can be made, the better. It is possible that talking to a boy for some time may, in certain cases, be a much more severe and effectual punishment than caning would be; in which cases it would be very injudicious to cane a boy and there let the matter end. The idea that punishment can be dispensed with is absurd; those who profess to advocate such a course, will generally be found really to recommend another form of the same thing.

The principles enunciated in this paper are brought forward as having been tried and found effective; other rules than those deduced may be equally sound. The great thing to be remembered in connexion with the subject is, that, whatever rules may be adopted, in order that they may answer the purpose, there are required of the master :—

First.—The strictest punctuality.

Second—The most rigid firmness in carrying out the rules; since any chance that the offence may be over-looked is a temptation to the committal of it. (And this is a general principle of the first importance in government)

Form for criticising a lesson.

The following form, supplied to normal students as a guide in criticizing lessons, may be useful in directing attention to points of importance.

I. As to the teacher's Manner:—

1. Is he active in observing what is going on in his class?
2. Is he energetic?
3. Able to take in the whole class at a glance?
4. Sharp at seizing on correct answers and knowing who gave them?
5. What is his tone of voice?
6. Pronunciation?
7. Is he easily intelligible?
8. Has he any mannerism, such as repeating unmeaningly the last word of an answer, or the ends of words?

II. As to Handling a Class:—

9. Does he possess skill in the art of keeping a class attentive?
10. Is this done without undue noise or harshness?
11. Is his instruction addressed to the whole class?

III. As Regards the explanation & illustration of the lesson:—

12. Is he ready and judicious in the use of the black-board?
13. Are his explanations of mere words, or of the substance? Are mere dictionary meanings given or taken?
14. In a reading lesson does he question on the language, on the matter, or on both combined?
15. Can he put real language questions?
16. Has he skill in taking up answers, and introducing questions suggested by them?
17. Does he possess the ability to see the train of a boy's thoughts, and act on such insight in framing questions?
18. Does he attempt to connect and incorporate information with previous knowledge?
19. Has he skill in bringing in matters of daily observation and experience in illustration?
20. Does he use the Vernacular, and that judiciously?
21. Does he evince determination to pass nothing until it is understood?
22. Are his explanations clear, and to the point?
23. Questions definite? or admitting of various answers?
24. Is extraneous matter introduced, and the real subject of the lesson forgotten?
25. Is he given to preaching; or using long and difficult words or sentences?
26. Are his questions mainly dry and technical, or are there only so many of these as are necessary?

27. Do his questions flow easily and connectedly, or is there frequent pause between an answer and the next question, with a reference to the book?
28. Has he the power of seeing (in reading, *e.g.*,) the drift, and of always having a question ready?
29. Does he show skill in drawing out answers by judicious assistance?
30. Has he ability to see at once when a question is not understood, and to throw it into another form?
31. Skill to show and convince of an error, so as to make the correction impressive?
32. Are the parts of the lesson well arranged and treated, each receiving its due share of attention?
33. Are incorrect expressions allowed to pass, or is accuracy of language insisted on?

IV. THE EXAMINATION:—

34. Is it animated?
35. Are his questions searching?
36. Such as to bring out prominently the main points of the lesson?
37. Such as to give a connected *resumé* of the whole?

V. GENERAL:—What is likely to be the general result of the teaching exhibited in the lesson, on pupil's knowledge and intellectual habits?